R. J. Walsh C. McCormick

THE ROYAL ENGLISH GRAMMAR,

CONTAINING
What is neceſſary to the Knowledge
OF THE
ENGLISH TONGUE.

Laid down in a Plain and Familiar Way.

For the Uſe of Young GENTLEMEN and LADIES.

Bibliothecæ Antonianæ

To which are Added,

FF. Min. Wexfordiensium.

Leſſons for Boys at School, ſhewing the uſe of the Parts of Speech, and the joining Words together in a Sentence.

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TO
Her ROYAL HIGHNESS
THE
Princeſs of WALES.

May it pleaſe your Highneſs;

AS Your prudent and affable Behaviour has charmed and gained the Hearts of all Ranks of People: ſo they ſeem to want only this additional Pleaſure to hear from your Royal Perſon, the Expreſſions of your Goodneſs to them in a Tongue that they themſelves underſtand. I therefore humbly beg leave to preſent your Royal Highneſs with this ENGLISH GRAMMAR; which, if it may be acceptable and entertaining to your Highneſs, will be a very great Satiſfaction and Pleaſure to,

Your Royal Highneſs's

Moſt Obedient and

Devoted Servant,

JAMES GREENWOOD.

THE

PREFACE.

AS all Readers generally expect ſomething to be ſaid by way of Preface; ſo it is a Compliment that is due to every candid and kind one. And indeed it was neceſſary for me to write a Preface, if it were but only to give the Reaſons for my writing this Book. After I had publiſhed my ESSAY *towards a* PRACTICAL ENGLISH GRAMMAR; *which met with an univerſal Approbation; I was told by my Friends that ſeveral*

Perſons had been pleaſed to take ſuch particular Notice of the Eſſay, as to make Abſtracts and Abridgements of it. They therefore preſſed me, Time after Time, to do it myſelf; adding to their own Deſires, that of the Learned Dr. Watts; *alledging alſo, that I ſhould be wanting to my ſelf, if I did not undertake it. How I have performed it, muſt be left to the Judgment of others. This I ſuppoſe will be allowed, that I am as capable of abſtracting my own Book, as any other Perſon for me. I have here intirely left out the large* Hiſtorical Preface, *and all the* Critical Notes; *and have ſo adapted Matters to the Underſtanding of the meaneſt Capacity, that they who never learnt any* Latin, *may attain to a good knowledge of the Nature and Genius of their* MOTHER TONGUE.

I have likewiſe endeavoured to make every Thing Eaſy and Familiar to the Fair Sex, *whoſe Education, perhaps, is too much neglected in this Particular. And indeed the Study of* Engliſh Grammar *ſeems not to be much minded by our* Young Gentlemen. *It is therefore worth the while of Perſons of both Sexes to take ſome Pains in the Study of this uſeful and neceſſary Art. For though it is poſſible that a* Young Gentleman *or* Lady *may be enabled to ſpeak well upon ſome Subjects, and entertain a Viſiter with Diſcourſe agreeable enough; yet I do not well ſee how they ſhould write any Thing with a tolerable Correctneſs, unleſs they have ſome Taſte of* Grammar, *or expreſs themſelves clearly, or deliver their Thoughts by Letter or otherwiſe, ſo as not to lay themſelves open to the Cenſure of their Friends, for their*

their blameable Spelling *or falſe* Syntax.

I hope therefore that whoever ſhall give this Book a diligent and careful peruſal, will ſoon come to a good Knowledge not only of Grammar *in general, but of the* Engliſh Tongue *in particular.*

THE

Engliſh Grammar.

PART I.

The INTRODUCTION.

THE Comfort and Advantage of Society, not being to be had without Communication of Thoughts; it was neceſſary that Man ſhould find out ſome external or *outward* ſenſible Signs, whereby thoſe inviſible Ideas or Notions, which his Thoughts are made up of, might be made known to others. For this Purpoſe nothing was ſo fit, either for Plenty or Quickneſs, as thoſe Articulate Sounds called *Words*, which with ſo much Eaſe and Variety he found himſelf able to make. The Intentions of Men in Speaking are, or at leaſt ſhould be, to be underſtood; which cannot be, where Men do not uſe their Words according to the Propriety of the Language in which they ſpeak; for Propriety of Speech is that which gives our Thoughts Entrance into other Men's Minds with the greateſt Eaſe and Advantage; and therefore deſerves ſome Part of our Care and Study. Wherefore thoſe Perſons, who are deſirous to ſpeak or write clearly and correctly in any Language, ought to ſtudy *Grammar.*

CHAP. I.

Of *Grammar*, and its *Parts.*

Q. W*Hat is* Grammar?

A. Grammar is the Art of Speaking and Writing truly and properly.

Note, Dr. *Wallis* juſtly finds fault with our *Engliſh* Grammarians, where he ſays, All of them forcing our *Engliſh Tongue* too much to the *Latin Method*, have delivered many uſeleſs Precepts concerning Caſes, Genders, and Declenſions of Nouns; the Tenſes, Moods, and Conjugations of Verbs; as alſo the Government of Nouns and Verbs, and other ſuch like Things, which our Language hath nothing at all to do with.

Q. *How many Parts of* Grammar *are there?*

A. There are four Parts of *Grammar.*

1. *Orthography.*
2. *Etymology.*
3. *Syntax.*
4. *Proſody.*

Note. For ſince *Speech* conſiſts or is made up of *Words*, a *Word* of *Syllables*, and a *Syllable* of *Letters*; we may divide Grammar into four Parts.

1. That Part which treats of *Letters*, or of the convenient and proper *Marks* or *Sounds* for the Expreſſion of *Words*; whether by Writing, called *Orthography*, or by *Speech*, called *Orthoepy*, which ought to have been reckoned as a Part of *Grammar* before *Orthography*, ſince *Speech* preceeds *Writing.*

* The Anſwer might be made thus: Five, *viz.* *Orthoepy*, *Orthography*, &c. making a Diſtinction between *Orthoepy* and *Orthography*, as there really is.

Queſtions relating to the firſt Chapter.

Q. *What is* Art?

A. *Art* is a Method or Way of doing any Thing well.

Q. *What do you learn* Grammar *for?*

A. To learn to ſpeak and write truly and properly.

Q. *What do you mean by ſpeaking and writing truly and properly?*

A. Speaking and Writing after the Cuſtom of the beſt Speakers and Writers.

Q. *What are thoſe* Sounds *called, which Men frame or make in Speaking?*

A. Words.

Q. *What does* Grammar *treat of?*

A. Words.

Q. *What is the End or Deſign of* Speech?

A. To declare our Meaning; or convey the *Thoughts* of our Minds from one to another.

Q. *What is* Engliſh?

A. A *Language* or *Tongue* which the People of *England* ſpeak.

Q. *What is* Engliſh Grammar?

A. *Engliſh Grammar* is the *Art* of ſpeaking and writing *Engliſh* truly and properly.

Q. *When does a Man ſpeak and write* Engliſh *truly and properly?*

A. When he ſpeaks according to the Cuſtom or Uſe of the beſt Speakers.

Q. *Is there any real Difference between the Words* Language *and* Tongue?

A. No.

Q. *Whence comes the Word* Grammar ?

A. From *Gramma*, a *Letter.*

Grammar begins with the Letters, which are the Foundation of Words, and proceeds to the explaining of the Properties of the Words themſelves. It takes its Name from the *Grecians*, who, not much minding the Study of foreign Languages, ſent their Children to School only to learn to read and write their own Language.

Hence *Ariſtotle* calls Grammar, *The Knowledge of Reading and Writing.*

See the *Eſſay.*

CHAP. II.

Of Orthography, *or* Orthoepy, *treating of the* Letters *and their Pronunciation.*

HEre I cannot diſſemble my Unwillingneſs to ſay any Thing at all on this Head ; *Firſt*, Becauſe of the irregular and wrong Pronunciation of the *Letters* and *Words*, which if one ſhould go about to amend, would be a Buſineſs of great Labour and Trouble, as well as fruitleſs and unſucceſsful. Many have been the Endeavours of this Kind, but it has been found impoſſible to ſtem the Tide of prevailing Cuſtom. *Secondly*, Becauſe the multiplying of Rules for the Pronunciation, rather confounds than helps the Learner : Since that Rule can be but of little Service, that admits of ſuch a vaſt Number of Exceptions, as moſt of the Rules commonly laid down, generally do.

Q. *What is* Orthography ?

A. Orthography is the Art of true Writing, or that Part of *Grammar* which teaches us how to write every Word with proper Letters. For Example,

ample, we muſt write, *Biſhop*, not *Buſhop*; ſo, *did*, *foot*, *might*, *neither*, *frumenty*; not, *dud*, *fut*, *mought* or *med*, *nother*, *furmity*.

Q. *What is* Orthoepy?

A. *Orthoepy* is the Art of true Speaking, and gives Rules for the right pronouncing of Letters. For Example, we muſt not pronounce *ſtomp*, *ſhet*, *ſarvice*, *tunder*, *gove*, *eend*, *ommoſt*; but, *ſtamp*, *ſhut*, *ſervice*, *tinder*, *gave*, *end*, *almoſt*.

Q. *What is the Difference between* Orthography *and* Orthoepy?

A. The Difference is, that *Orthography* relates to the true writing of Words, and *Orthoepy* to the true pronouncing of them.

Q. *What are* Words *made of?*

A. *Words* are made of Letters or Syllables, either one or more, as, *I*, *We*, *Peter*, *Suſanna*.

Q. *What is a Letter?*

A. A Letter is a Character or Mark of a ſimple Sound.

Q. *How many Letters are there in* Engliſh?

A. Twenty-ſix.

Q. *Which are they?*

A. A, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

Q. *How are the Letters divided?*

A. Into *Vowels* and *Conſonants*.

Q. *What is a* Vowel?

A. A Vowel is a Letter that marks a full and perfect Sound of it ſelf, without the Help or Joining of any other Letter to it.

Q. *How many Vowels are there?*

A. Five; *a*, *e*, *i*, *o*, *u*.

Q. *What is a Conſonant?*

A. A Conſonant is a Letter that cannot be ſounded, without adding a Vowel before or after it.

Q. *Give me an Example.*

A. *M* is ſounded as if it were written *em:* *P* is ſounded as if it were written *pe.*

Q. *How many Conſonants are there?*

A. One and Twenty.

Q. *Name them.*

A. B, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z.

Q. *What is a Syllable?*

A. A Syllable is the Sound of one or more Letters expreſſed in one Breath.

Q. *How many Letters may there be in a Syllable?*

A. Never more than ſeven or eight, as, *Strength.*

Q. *If a Syllable conſiſts but of one Letter, what Letter is that?*

A. A Vowel; as, *A-men:* For a Conſonant cannot make a Syllable without a Vowel; as, *Ab-bot*, not *b-bot.*

If a Word has but one Syllable, it is called a *Monoſyllable*; if it has two, a *Diſyllable*; if three, a *Triſyllable*; if more, a *Polyſyllable.*

Q. *Can there be any Syllable without a Vowel in it?*

A. No.

Q. *Is not* y *a Vowel?*

A. Yes; it is uſed inſtead of *i*; but ſince it has the ſame Sound, you need not make it a diſtinct Vowel.

Q. *Is not* y *ſometimes alſo a* Conſonant?

A. Yes; when it comes before a Vowel it is a Conſonant; as in *yet*, *yes*; but when it follows a Conſonant it becomes a Vowel; as in *dy*, *my*, &c.

Note. It would have been well if the *j* and *v* Conſonants had been called *ja* and *vee.*

CHAP. III.

Of the VOWELS.

THE Vowels, *A*, *E*, *I*, *O*, *U*, and *Y* for *I*, when they end a Syllable are commonly *long*, but otherwiſe are generally *ſhort*: *Y* and *W* differ not at all with us (as Vowels) in Sound from *i* and *u*; and in many Inſtances, are alſo indifferently uſed for the ſaid Letters, *e. gr. Mile, Chyle, Fowl, Sow, Cow*, &c.

Of the Vowel A.

Q. *How is the Vowel* A *pronounced?*

A. A is generally pronounced with a more ſmall and ſlender Sound than among many other Nations.

But there are ſome Words in which *A* is pronounced broad or full: Namely, when *A* comes before *ll* in the End of a Word: As, *All, Tall, Hall, Call, Wall, Ball, Fall*, &c. In thoſe alſo that come from theſe, or are compounded or made up of them; as, *allthough, tallneſs, calling, Wall-flower.*

Of the Vowel E.

Q. *How is the Vowel* E *pronounced?*

A. E is pronounced with an acute and clear Sound.

But *e* ſimple, or alone at the End of the Word, is altogether mute or ſilent, neither has it now-a-days any Sound of its own; as in *make, have*, &c.

Except in the Article *The*, which is written with a ſingle *e* (to diſtinguiſh it from the Pronoun *Thee*) and in ſome proper Names; as, *Phœbe, Penelope*, &c. for ſingle *e* is ſeldom elſe pronounced at the End of Words. For, *he, ſhe, be, we, me*, would be better written as they are ſounded with *ee*; *hee, ſhee, bee, wee, mee.* But as often as the Sound of *e* is at the End of Words, it is expreſſed by another ſilent *e* being added to it, as, *Phariſee, Saducee*: Or elſe *a* is added to it; as in *Sea, Pea, Flea, yea, Plea, Tea*; or by adding *y*, as in *Marſhalſey, Langley, Hendley*, &c. Though the *e* is now often left out; as *Marſhalſy*, &c.

Q. *Do we write the* e *in the Active Participles?*

A. It is uſual in all the Active Participles to leave out the *e* before *ing*; as, for *love-ing, give-ing, have-ing*, we write *loving, giving, having*, &c.

N. B. But when the caſting away the *e* would cauſe any Confuſion in the Senſe, it would be better to retain it; as from the Verb *ſinge*, write *ſinge-eth*, *ſinge-ing*, to diſtinguiſh it from *ſing-eth*, *ſing-ing*.

Any Man that begins a new Spelling will run the hazard of his Diſcretion; and if he is not followed in it, it comes to nothing: For general Cuſtom is at laſt the only Thing that can give Countenance or Credit to it

Of the Vowel I.

Q. *How is the Vowel* i *ſounded?*

A. When the Vowel *i* is ſhort, it is ſounded moſt commonly with a ſmall Sound; as in *bit*, *will*, *ſtill*, *win*, *pin*, *ſin*, *fill*, &c.

But when *i* is long, it is moſt commonly pronounced like the *ει* or *ei* of the *Greeks*; as in *bite*, *wile*, *ſtile*, *wine*, *pine*.

There is alſo a Third Sound of *i*, like *ee*, as in *oblige* [obleege] &c. And if at any Time the Sound of the ſhort *i* is to be lengthened, it is not always writ with *i*, but ſometimes with *ee*, as in *Steel*, *ſeen*, *feel*; ſometimes with *ie*, as in *field*, *ſhield*.

N. B. No *Engliſh* Word ends in *i*, but has always an *e* after it, as *eaſie*, not *eaſi*, though now *ie* is frequently changed into *y*.

Of the Vowel O.

Q. *How is the Vowel* o *ſounded?*

A. The Vowel *o* has three ſorts of Sounds, as in *roſe*, *go*, &c. ſometimes it is expreſſed by *au* or *aw* and *a* long; as in *folly*, *fond*, where the Sound of the firſt Vowel is the ſame with *a* in *fall*, and *aw* in *fawn*, only the laſt is long, and the former ſhort; laſtly, it is ſometimes ſounded like the obſcure *u*, as when we careleſly pronounce *Condition*, *London*, *Compaſſe*; as if they were written *Cundition*, *Lundon*, *Cumpaſſe*, &c. And ſo likewiſe ſome pronounce *come*, *done*, *ſome*, *Son*, *Love*, *Dove*, as if they were written *cume*, *dune*, *ſume*, &c.

Few *Engliſh* Words end in *o*, except *do*, *go*, *lo*, *no*, *ſo*, *to*, *too*, *two*, *unto*; the Sound of *o* at the End of Words, being generally expreſſed by *ow*; except in *Toe*, *Foe*, *Doe*, *Roe*.

Of the Vowel U.

Q. *How is the Vowel* u *ſounded?*

A. The Vowel *u* is either *ſhort* or *long*. The ſhort Vowel *u* is pronounced with an obſcure Sound; as in *but*, *cut*, *burſt*, *curſt*, &c.

The long Vowel *u* is pronounced like the *French u*, with a ſmall or ſlender Sound; as in *Lute*, *Mute*, *Muſe*, *Cure*, &c. with a Sound as it were made up of *i* and *w*. This Sound might be diſtinguiſhed from the former by a Point or Accent placed at the Top of *u*; thus, *ú*.

No *Engliſh* Word is ended by *u*, except, *thou*, *you*; the Sound of *u* being commonly expreſſed by *ue* or *ew*; as *Ague*, *true*, *new*, *Nephew*, *few*, &c.

Queſtions relating to the third Chapter.

Q. *What do you mean by a* long Syllable?

A. A Syllable where the Vowel has a long Sound.

Q. *What do you mean by a* ſhort Syllable?

A. A Syllable where the Vowel has a ſhort Sound.

Q. *What is* E final?

A. An *E* that ends a Word.

Q. *What do you mean by* E mute *or ſilent.*

A. *E* that is not ſounded or pronounced in a Word; as in *Heart*, *Hearth*, which are ſounded *hart*, *harth*.

Q. *What is the Uſe of the ſilent or* unſounded E?

A. 1. It ſerves to preſerve the Quantity of the foregoing Vowel.

2. It ſerves to ſoften the Sound of *c*, *g*, *th*, as in *pace*, *page*, *breathe*, *ſing*, *ſinge*, &c.

3. It ſerves to diſtinguiſh the *V* Conſonant from the Vowel *U*; as, *have* inſtead of *hau*.

Q. *Is not* ſilent E *in the Singular often ſounded in the Words of the Plural Number?*

A. Yes; and it is likewiſe ſounded in the third Perſon Singular of Verbs.

Q. *Give me ſome Examples.*

Nouns.		*Verbs.*	
S. *Age,*	P. *Ages,*	*Firſt Perſon.*	*Third Perſon.*
S. *Fiſh,*	P. *Fiſhes,*	So *I rage,*	*he rages.*
S. *Box,*	P. *Boxes,*	*I place,*	*he places.*
S. *Houſe,*	P. *Houſes,*	*I riſe,*	*he riſes.*
S. *Horſe,*	P. *Horſes.*	*I parch,*	*he parches.*

[illegible] *What is the Reaſon of this?*

A. Becauſe the Sound of *s* cannot immediately follow the Conſonants, *s*, *z*, *x*, *ſh*, or *c*, *g*, *ch*, pronounced ſoft.

Q. *Is it not ſo before the other Letters?*

A. No: For in other Nouns and Verbs the Syllable is not encreaſed.

A Hide makes *Hides.*

Wiſe,	*Wives.*	So *to hide,*	*he hides.*
Name,	*Names.*	*to pipe,*	*he pipes.*
Rope,	*Ropes.*	*to gape,*	*he gapes.*
Fire,	*Fires.*	*to write,*	*he writes.*

Q. *What have you got farther to obſerve concerning Vowels in general?*

A. All ſingle Vowels are ſhort, where only a ſingle Conſonant comes after them in the ſame Syllable; as, *Cat*, *ſin*, *not*, *Cur*; and they have a long Sound if *e* be added at the End of a Word after a ſingle Conſonant; as, *Cate*, *ſince*, *note*, *cure.*

CHAP. IV.

Of the Diphthongs *or double Vowels.*

Q. *WHAT is a* Diphthong?

A. A *Diphthong* or *double Vowel*, is the meeting of two Vowels in one and the ſame Syllable.

Meeting, that is the *Union* or *Coalition* of two Vowels; which is better than to ſay the *Sounding* of two Vowels; for in ſome Diphthongs the Sound of one of the Vowels is never heard; as in *Meat*, *Pleaſure*, where the Sound of *a* is not heard. From what has been here obſerved, we may divide the Diphthongs into *Proper* and *Improper*.

Q. *What is a* Proper Diphthong?

A. A *Proper Diphthong* is where both the Vowels are ſounded. As in *aid*, *hawk*, &c.

Q. *What is an* Improper Diphthong?

A. An *Improper Diphthong* is where the Sound of but one of the two Vowels is heard: As in *head*, *bread*, &c.

Q. *Which are the* Proper Diphthongs?

A. The *Proper Diphthongs* are *ai* or *ay*, *au* or *aw*, *ee*, *oi* or *oy*, *oo*, *ou* or *ow*.

But when a *Proper Diphthong* loſes its natural Sound, and changes to any other ſimple Sound, it ceaſes to be a *Proper*, and becomes an *Improper Diphthong*, as having only the ſingle Sound of ſome one ſingle Vowel. Except where *ou* ſounds like *oo*; as in *could*, *ſhould*, *would*; for *oo* is alſo a *Proper Diphthong*.

Q. *Which are the* Improper Diphthongs?

A. The *Improper Diphthongs* are *ea*, *eo*, *eu*, *ie*, *oa*, and *ui*, and *oe*.

Where the Sound of only one of the Vowels is heard; and in moſt of them it is the Sound of the firſt Vowel that is heard: Though it is very likely that both the Vowels were formerly pronounced.

Q. *How are theſe* Diphthongs *ſounded?*

A. *Ai* or *ay* expreſſes a Sound compoſed of one ſhort *a* and *y*; as in *Day*, *Praiſe*.

In the middle of a Word it generally has its full Sound. At the End of a Word it is ſounded like *a*; as in *may*, *pay*, &c. Alſo before *r*, it has the Sound of *a*; as in *hair*, *fair*, &c.

Before Words ending in *n*, it is better to write *ai*, than *ei*, as Fountain, *&c.*

N. B. *Ai* is written in the beginning and middle of Words, but *ay*, always at the end; (unleſs in *aye*) therefore we muſt always write, *ay*, at the end of Words, inſtead of *a*, which ends no *Engliſh* Word.

A. *Au*, or, *aw*, rightly pronounced, would give us a Sound made up of the *Engliſh* ſhort *a* and *w*: But it is now-a-days ſimply ſounded, the Sound of *a* being expreſſed broad, and the Sound of the *w* quite ſuppreſſed.

For they do with the ſame Sound pronounce *all*, *aul*, *awl*, *call*, *caul*, *cawl*, &c.

Aw, always ends a Word; *au*, not.

A. *Ea*, is now pronounced as the long *e*, the Sound of *a* being quite ſilenced and ſuppreſſed, and the Sound of *e* lengthened. For the chief Uſe of *a* is, that it makes the Syllable to be counted long: So *met*, *meat*; *ſet*, *ſeat*, &c. have no difference in Sound, only the Vowel in the former is ſhort, and in the latter it is long.

A. *Ee*, or *ie*, is ſounded like the *French* long *i*, that is ſlender *i*; for the *French* give the ſame Sound to *fin*, *vin*, as the *Engliſh* do to *feen*, *ven*, or perhaps, *fien*, *vien*, as we do in *fiend*, *ſeen*. Single Words in one Syllable in *e*, often ſound *ee*, and ought therefore to be written with double *ee*; as in *bee*, *hee*, *mee*, *wee*, *ſhee*, &c.

Ie is uſed for *y* at the end of Words; as *ſignifie* or *ſignify*.

Words written with *ie*; as *friend*, *fiend*, *believe*, *grieve*, &c. might perhaps be better written with a ſingle *i*, ſhort or long; or *e* long.

A. Ei or *ey*, is ſounded by clear *e*, and *y*; or elſe ſimply by *e* long, the Sound of the *y* being ſuppreſſed; as in *receive*, *ſeize*, *deceit*; or elſe like *ai*, or *a* long, in *reign*, *feign*, *eight*, &c.

A. Eu, *ew*, *eau*, are ſounded by clear *e*, and *w*; or rather *u* long. As in *neuter*, *few*, *beauty*, &c. But ſome pronounce them more ſharp, as if they were to be written *Niewter*, *fiew*, *bieuty*, or *niuter*, *fiw*, *biwty*, &c. eſpecially in the Words *new*, *knew*, *ſhew*. But the firſt way of pronouncing them is the better.

A. Oo has its own natural Sound in *good*, *ſtood*, *root*, *foot*, &c.

Oo ſounds like long *o* in *door*, *floor*: But like long *u* in *flood* and *blood*.

A. Oi or *oy* are expreſſed by open or clear *a*, but ſhort, and *y*. As in *Noiſe*, *Boys*, *Toys*, *Oil*, *Oiſter*, &c. But ſome do pronounce them like *o*, or obſcure *u*; as *oyl*, *oil*, or *tuyl*, *uyl*, &c. In ſome Words it is ſounded like *i* long; as in *join*, *point*, *anoint*, &c.

N. B. Oi is uſed at the beginning and middle of Words; *oy* at the end.

A. Ou and *ow* have two Sounds, one more clear, the other more obſcure.

In ſome Words the Sound is expreſſed more clear by the open *o* and *w*. As in *Soul*, *ſnow*, *know*, *ſow*,

ſow, *owe*, *bowl*, &c. With which Sound the ſimple *o* is ſometimes expreſſed, namely before *ld*; as in *Gold*, *ſcold*, *hold*, *cold*, *old*, &c. and before double *ll*; *in Poll*, *roll*, *toll*, &c. But all theſe Words are pronounced by ſome by full *O*; as if they were written *Sôle*, *Sno*, &c.

In other Words *ou* and *ow* are pronounced with a more obſcure Sound; namely with a Sound compoſed of the obſcure *o*, and *u*, and *w*.

As in *Houſe*, *Mouſe*, *our*, *out*, *Owl*, *foul*, *Fowl*, *bow*, *Bough*, *ſow*, &c.

But in *could*, *would*, *ſhould*, *courſe*, *court*, *ou* is negligently pronounced as *oo*.

A. *Eo*, in *Leopard*, *feodary*, *jeopardy*, &c. *O* is ſilent.

In *People*, *eo* is ſounded *ee*.

A. *Oa* is ſounded like *o* long, the *a* being added only to make the Sound long, and is neglected in the Pronunciation; as in *Boat*, *float*, *Goat*. But it is ſounded like *au*, in *broad*, *abroad*, *Groat*, &c.

A. *Ui* is put for *i* ſhort; as in *Guilford*, *Guildhall*, *build*, &c. 2. for *i* long, or a *Diphthong*; as in *Guide*, *Guile*, &c. 3. for *eu*, or *eu* long; as in *Juice*, *fruit*, *bruiſe*, &c.

Q. *Is* ui *always to be taken for a* Diphthong?

A. No. For it is not a *Diphthong* in many Words, as *Fru-i-ti-on*, *Je-ſu-it*, *ge-nu-in*.

A. *Ae* and *Oe*, at the beginning of Words are no *Engliſh Diphthongs*: Though ſome Authors do retain *æ* in *Latin Proper Names*, and *œ* in *Greek* Words, both *æ* and *œ* ſound like *e* long: But as they are generally neglected in common Names, ſo they might be in proper ones. As *Cæſar*, *Ceſar*, *Oeconomy*, &c.

But *oe* at the end of Words of an *Engliſh* Original, is a kind of improper *Diphthong*; as in *Toe*, *doe*, *foe*, *ſloe*, *woe*, where the *e* is ſilent, and the *o* made long.

Q. *What is a* Triphthong?

A. A *Triphthong* is when three Vowels meet together in one Syllable; as *eau*, in Beauty; but this we pronounce *Buty*.

But the *Engliſh* Tongue ſcarce admits of any *Triphthongs*.

CHAP. V.

Of the Conſonants.

Q. *IS there any Difficulty in the Pronunciation of the Conſonants?*

A. There is no great Difficulty in the Pronunciation of the Conſonants, ſince they have the ſame Sound with us, as they have for the moſt part among other Nations: Eſpecially *b*, *d*, *f*, *h*, *k*, *l*, *m*, *n*, *p*, *q*, *r*, *z*.

Q. *What is a Conſonant?*

A. A Conſonant is a Letter that cannot be ſounded without adding a Vowel before or after it; as *m*, which is ſounded as *em*; *p*, which is ſounded as *pe*.

Q. *How are the Conſonants divided?*

A. The *Conſonants* are divided into *Mutes* and *Semi-Vowels*, or *Half-Vowels*. Four of the *Half-Vowels* are called *Liquids*.

Q. *What is a* Mute?

A. A *Mute* is a Letter which makes no Sound without a *Vowel* added.

Q. *Which are they?*

A. *B*, *c*, *d*, *g*, *p*, *q*, *t*, *z*.

Q. *What is a* Semi-Vowel?

A. A *Semi-Vowel* or *Half-Vowel*, is a Letter which makes an imperfect Sound, without any *Vowel* added; as *S* is expreſſed by hiſſing, *R* by a quivering of the Tongue.

Q.

Q. *Which are they?*

A. *F*, *h*, *l*, *m*, *n*, *r*, *s*, *x*.

Q. *What is a* Liquid?

A. A *Liquid* is a Letter which loſes part of its Sound in another Conſonant joined with it.

Q. *Which are they?*

A. L, *m*, *n*, *r*.

Q. *What is the natural Sound of* C?

A. The genuine and natural Sound of *c* is hard like *k*, as when it comes before *a*, *o*, *u*, *l*, or *r*; as in *can*, *coſt*, *cub*, *clear*, *Crab.* But *c* before the Vowels *e*, *i*, *y*, or before (') an *Apoſtrophe* denoting the Abſence of *e*, has generally the ſoft Sound of *S*; as in *Cement*, *City*, *Cypher*, *plac'd* for *placed.*

As often as the harder Sound of *c* comes before the Vowels *e*, *i*, *y*; *k* is always either added or put in its Place; as in *Skin*, *Skill*, *Publick*, (for *Publique* is a *French* way of writing, who uſe *qu*, becauſe they have no *k*:) Though we may write the Words *Publick*, &c. without a *k*, *c* at the end of a Word having always a hard Sound. But if by chance *c* has any where a ſofter Sound, as in the end of a *Syllable*, or before a Conſonant, or the Vowels *a*, *o*, *u*, they add the ſilent *e* to render the Sound ſofter; as *Chance*, *Advancement*, *forceable*, (*forcible*), &c.

Q. *How is* S *ſounded?*

A. When *S* keeps its natural Sound, it is pronounced with an *acute* (ſharp) or hiſſing Sound: But when it ends a Word, it has for the moſt part a more obſcure or ſoft Sound like *z*; which Sound it alſo ſometimes has when it comes between two Vowels or Diphthongs.

Note, When *S* has this ſoft Sound, it would be convenient to write it with the ſhorter Character of that Letter; as *his*, *advise*, and in all other Places with the longer; as *hiſſe*, *adviſe*, (if it be written with an *s*, and not with a *c*). Theſe Words end in hard *s*; *us*, *this*, *thus*, *yes*. Wherefore all Words of one Syllable, except theſe four which end with, and bear hard upon the Sound of *s*, muſt be written with double *ſſ*; but if they be Words of more than one Syllable, and end in *us*, the *s* is not doubled, but the *o* is inſerted before *u*; as in *tedious*, *gracious*, &c.

N. B. Though we generally pronounce the *ou* in theſe Words like *u*, as *gracius*, *righteus*, &c.

Q. *How is* T *ſounded?*

A. When *T* comes before *I*, another Vowel following it, it has the Sound of the hiſſing *S*, otherwiſe it keeps its own Sound.

As in *Potion*, *Nation*, *Meditation*, *expatiate*, &c. which are ſounded *Poſion*, *Naſion*, *Meditaſion*, *exſpaſiate*, &c. But when *T* comes after *S* or *X*, it keeps its own Sound; as in *Queſtion*, *Fuſtian*, *Combuſtion*, *beſtial*, *Mixture*, &c.

Q. *How is* X *ſounded?*

A. *X* is ſounded as *Cs* or *Ks*.

Q. *What do you obſerve about* W?

A. This Letter comes before all the Vowels except *U*; it alſo goes before *R*, and follows *Th*; as *Want*, *went*, *Winter*, *wont*, *wrath*, *write*, *wry*, &c. It follows as a Vowel *A*, *E*, *O*, and unites with them into the Diphthongs *aw*, *ew*, *ow*, juſt like *U*, as *ſaw*, *few*, *ſow*, &c.

It likewiſe comes before the Letter *H*, though it is really ſounded after it; as in *when*, *what*, *which*, that are ſounded *hwen*, *hwat*, *hwich*, and ſo our *Saxon* Anceſtors were wont to place it.

W is ſounded in *Engliſh* as *U* in the *Latin* Words *quando*, *lingua*, *ſuadeo*, and in others after *Q*, *G*, *S*.

We always count this Letter a Conſonant; yet its Sound is not very different from *U*.

Q. *What do you obſerve with relation to* Y?

A. This Letter is both a Conſonant and a Vowel. *Y* at the beginning of a Syllable comes before only Vowels, eſpecially *A*, *E*, *O*; and it alſo follows theſe, and does with them make up the *Diphthongs*; as *ay*, *ey*, *oy*, which have the ſame Sound as *au*, *eu*, *ou*. At the end of a Word *Y* is more frequently written than *I*; but in the middle of Words it is not ſo frequently uſed as *I* is, unleſs it be in Words which come from the *Greek* written with *Y*.

Q. *What do you obſerve about* V?

A. We pronounce the *V* Conſonant with a Sound very near the Letter *F*.

For *F* and *V* have the ſame difference as *P* and *B*. It is now written with a different Character from the Vowel *U*. In our Language it comes only before the Vowels, but never before the Conſonant *R*, as in the *French* Tongue, nor before *L* as in *Dutch*. It follows not only the Vowels, but alſo the Conſonants *L*, *R*, in the laſt part of the ſame Syllable; but the ſilent *E*, or elſe an *Apoſtrophe*, is put in its place, leſt it ſhould be taken for a Vowel; as *Vain*, *Vein*, *Virtue*, *Vice*, *Voice*, *Vulgar*, *have*, *leave*, *live*, *Love*, *Carve*, *Calves*, &c.

Q. *What do you obſerve of* J?

A. It always begins a Syllable, and is placed only before Vowels: For if at any Time its Sound comes at the end of a Word, it is expreſſed by ſoft *G*, or *Dg*, with the ſilent *E* after it, that the ſofter Sound of the Letter *G* may be perceived; as in *Age*, *Rage*, *Knowledge*.

It is now-a-days written with a longer Character thus, *J*, to diſtinguiſh it from the Vowel *I*. We pronounce the *J* Conſonant harder than moſt other People.

Q. *What do you obſerve with relation to* G?

A. G before *A*, *O*, *U*, is ſounded hard; as *Game*, *Gone*, *Gun*; but when it comes before *E*, *I*, *Y*, or before an Apoſtrophe, the Mark of an abſent *E*. It has for the moſt part a ſofter Sound in all Words derived from *Latin*; like as in *Gender*, *Ginger*, *Gypſie*, *judg'd* for *judged*.

But as often as *g* is to be pronounced with a ſofter Sound, it would be convenient always to have it marked with a Point placed over the head of *g*, to diſtinguiſh it from the hard *g*; which would be of a great Advantage to Foreigners. But *g* keeps its natural hard Sound in all Words not derived from the *Latin* or *French*; as in *give*, *forgive*, *get*, *forget*, *beget*, *geld*, *begin*, *together*, and in all the Words that come from them. Alſo in *anger*, *hunger*, *linger*, *eager*, *Vinegar*, *ſwagger*, *ſtagger*, *Dagger*, &c. And whenever *gg* come together, they are both hard, though *e*, *i*, or *y* follow. Alſo in Words derived from *long*, *ſtrong*, *big*, *beg*, *ſing*, *bring*, and in others whoſe Primitives, (or the Words they come from) end in hard *g*. In ſome Words *u* or *h* is added after *g*, which hardens its Sound; as *Guide*, *Guilt*, *Guile*, *Tongue*, *Gueſt*, *Gheſſe*, *Ghoſt*, and to others where the *u* is not ſounded.

Q. *How is* Q *ſounded?*

A. *Q* ſounds *kue*, having *u* after it, and beginning Words with that Sound.

N. B. *Q* is generally agreed upon to be nothing elſe than *Cu*, therefore it is reckoned ſuperfluous. But as we always put a *u* after it, we make no more than a *c* of it.

Q. *What do you obſerve of* X *and* Z?

A. *X* and Z are double Conſonants; *x*, containing the Sound of *cs* or *ks*; *z*, contains the Sound of *ds*.

CHAP. VI.

Of ſome Conſonants joined together.

Q. *HOW is* Gh *ſounded?*
A. Gh at the beginning of Words is pronounced as hard *g:* As in *Ghoſt*, *Gheſs*.

Though it is very ſeldom uſed: By ſome it is pronounced by the ſoft Aſpiration *h:* As in *Might*, *Light*, *Night*, *right*, *Sight*, *Sigh*, *weigh*, *Weight*, *though*, *Thought*, *wrought*, *taught*, &c.

In ſome few Words it is pronounced like double *ff*; as *Cough*, *Trough*, *tough*, *rough*, *laugh*, are ſounded *Coff*, *Troff*, *tuff*, *ruff*, *laff*.

Q. *How is* Ch *ſounded?*

A. Ch is ſounded as *Tſh*, *Tſhurtſh*, *Church*.

But in foreign Words it is ſounded like *c* or *k*; as *Chymiſt*, *Baruch*, *Archippus*, &c.

Q. *How are* Sh, Ph, *and* Th *ſounded?*

A. They have peculiar Sounds.

A. Sh is pronounced as the *French ch*; as *ſhall*, *ſhew*.

A. Ph, is ſounded like *f*, but is ſeldom written but in Words that come from the *Greek*, written with Φ, or *ph*; as *Philoſopher*, *Phyſick*.

A. Th has a double Sound; one ſoft, coming nigh the Letter *D*; the other ſtrong, approaching near the Letter *T*.

It hath a ſofter Sound in all *Pronouns*, Relative Words, Conjunctions. As *Thou*, *thee*, *thy*, *thine*, *he*, *this*, *that*, *theſe*, *thoſe*, *they*, *them*, *their*, *there*, *thence*, *thither*, *whither*, *either*, *whether*, *neither*, *though*, *although*.

In a few Nouns and Verbs ending in *ther*. As *Father*, *Mother*, *Brother*, *Leather*, *Weather*, *Feather*, *ſmooth*, *neather*, *ſeethe*, *wreathe*, *breathe*, *bequeathe*, *clothe*.

Elſewhere it generally has a ſtronger Sound.

As in the Prepoſitions *with*, *without*, *within*, *through:* In the Verbs *think*, *thrive*, *throw*, *thruſt*, &c. *loveth*, *teacheth*, *hath*, *doth*, &c. In the Subſtantives *thought*, *Thigh*, *Thing*, *Throng*, *Death*, *Breath*, *Cloth*, *Wrath*, *Length*, *Strength*, &c. In the Adjectives, *thick*, *thin*, &c.

Dh and *Th* are then of that Power which we commonly aſcribe to the Letters *D*, *T*, aſpirated or ſounded thick.

N. B. There is one Thing which doth generally ſeem moſt difficult to Strangers in our *Engliſh* Tongue, that is, the pronouncing theſe Aſpirations, (as they are called) which are very frequently and familiarly uſed amongſt us, but hardly imitable by others, though theſe are but few; theſe five Words, as is ſaid, comprehending all of them. *What think the choſen Judges?* Which a little Practice might ſoon overcome.

CHAP. VII.

Of the Diviſion of Syllables, and ſome Rules to be obſerved in writing of Words.

SPelling being the parting Words into convenient Parts, in order to ſhew their true Pronunciation, or for Decency of Writing; the *Grammarians* have given ſeveral Rules for the Performance of this Matter.

Q. *What do you think is the beſt way of* ſpelling or parting *Words?*

A. I am apt to believe that the eaſieſt, if not the beſt way, is in Reading or Pronouncing, to part the Syllables as they ſound beſt to the Ear; and in Writing, as they ſhall appear beſt to the Eye.

But however, I will add two or three Directions for Spelling.

Q. *What is the chief Rule for true Spelling?*

A. In dividing Syllables aright, you muſt put as many Letters to one Syllable as make one diſtinct Sound in pronouncing that Word; as *fi-nal*, *mor-tal*, *Re-ſur-rec-ti-on*, *Phi-lo-ſo-pher*, *pe-cu-li-ar*.

Q. *What other Rule is there?*

A. Conſonant betwixt two Vowels muſt be joined to the latter of them; as *Pa-per*, *a-bide*, *na-ked*; except before the Letter *x*, which is always joined to the Vowel that goes before; as *Ox-en*, *Ex-er-ciſe*.

Q. *What other Directions have you?*

A. When two Conſonants of the ſame kind come together in the middle of a Word, they muſt be parted; that is, one to the former Syllable, and the other to the latter; as *bor-row*, *com-mon*, *lit-tle*.

Q. *What other Directions do you give?*

A. When two Vowels come together in the middle of a Word, and both are fully pronounced in diſtinct Sounds, they muſt be divided in diſtinct Syllables, *cre-ate*, *ru-in*, *No-ah*.

Some Rules to be obſerved in the writing of Words.

Q. *When are* Capital *or* Great *Letters to be uſed?*

A. Great Letters are never to be uſed in the middle or end of Words, but at the beginning, and then only,

1. At the beginning of any Writing.
2. After a Period or full Stop, when a new Sentence begins.
3. At the beginning of every Verſe in Poetry, or in the Bible.

4. At the beginning of Proper Names of all kinds; as of *Men*, *Women*, *Cities*, *Rivers*, &c.

5. At the beginning of any Word of ſpecial Note; as, *God*, *Queen*, *Sir*.

6. The Pronoun *I*, muſt always be a *Capital* or *Great* Letter.

Great Letters are alſo uſed to expreſs *Numbers*; as, I, ſtands for 1, V for 5, *&c.*

CHAP VII.

Of ſome Points *uſed in Writing, and of the Abbreviation or Contraction of Words.*

THERE are ſeveral Marks or Points that do more ſtrictly relate to the *Orthography*, or Writing of Words.

Q. *What is a* Hyphen ?

A. A *Hyphen*, which is uſed at the End of a Line when there is not room for all the Word, but one or more Syllables remain to be written at the Beginning of the next Line: The Mark is a ſtrait Line thus (-). It is alſo uſed in the compounding or joining two Words into one; as, *Houſe-keeper*, &c.

Q. *What is an* Apoſtrophe, *or* Apoſtrophy ?

A. An *Apoſtrophe*, which denotes ſome Letter or Letters to be left out, for quicker Pronunciation; as, *I'll*, for *I will*, *can't*, for *cannot*, &c. the Mark is a *Comma* at the Top, which is thus written ('), as in *don't*.

But this drawing of two Words into one, has very much untuned our Language, and clogged it with Conſonants, and is therefore to be avoided as much as poſſible; as, *mayn't*, *ſhan't*, *don't*, *won't*, and the like; for *may not*, *ſhall not*, *do not*, *will not*, &c.

But one ought to avoid theſe Contractions of Words as much as poſſible, unleſs it be for one's own private Uſe, and where it would be ridiculous to write them in Letters at length; as, *&c.* for *and ſo forth*, or *the reſt*, Mr. for *Maſter*, and Mrs. for *Miſtreſs*, &c. It argues likewiſe a Diſreſpect and Slighting to uſe Contractions to your Betters, and is often puzzling to others.

PART II.

CHAP. I.

Of Etymology.

Q. *WHat is* Etymology?

A. Etymology is that Part of Grammar which teaches you what belongs to each Part of Speech.

Words are *Primitive*, or *Derivative*.

Q. *What is a* Primitive *Word?*

A. A *Primitive* Word is that which comes from no other Word in our Language; as, *Fiſh*, *Babe*.

Q. *What is a* Derivative *Word?*

A. A *Derivative* Word is that which comes from ſome other Word in our Language; as, a Fiſher, Fiſhy, from Fiſh; Babler, Babling, from Babe.

Of the Eight Parts of Speech.

TO ſignify the Difference of our Thoughts or Notions in any Language, there is need of ſeveral ſorts of Words: Now every Word being conſider'd ſider'd as a Part of our Speech or Diſcourſe, the *Grammarians* (or thoſe who write of Grammar) do reckon up eight ſorts of Words of a different Nature, which they call, *Eight Parts of Speech.*

The Eight Parts of Speech are.

Noun,
Pronoun,
Verb,
Participle,
Adverb,
Conjunction,
Prepoſition,
Interjection.

Of all which we ſhall treat in their proper Place.

Queſtions relating to the firſt Chapter.

Q. *What is* Speech ?

A. Speaking or Diſcourſe.

Q. *How many Parts of Speech are there ?*

A. Eight.

Q. *What are their* Names ?

A. Noun, Pronoun, Verb, Participle, &c.

Q. *What do you mean by Eight Parts of Speech ?*

A. Eight Sorts of Words, which Men uſe in Speaking.

Q. *Are there no more than eight Words in a Language ?*

A. There are thouſands of Words, but yet there are but eight Sorts; for every Word which Men uſe in ſpeaking, is either a *Noun* or an *Adjective*, i. e. a Word that ſignifies the Quality or Manner of a *Noun*, or a *Pronoun*, or a *Verb*, or a *Participle*, or an *Adverb*, or a *Conjunction*, or a *Prepoſition*, or an *Interjection.*

Q. *Why do they give different Names to the Parts of Speech ?*

A. To diſtinguiſh one Part of Speech from another; in like manner as a *Carpenter*, to diſtinguiſh one Tool from another, calls one an *Hammer*, another a *Chiſſel*, another a *Saw.*

Q. *Are the Parts of Speech the ſame in* Engliſh *as in* Latin ?

A. Yes. For that which is a *Noun* in *Engliſh*, is a *Noun* in *Latin*; and ſo of the reſt. But as for Numbers, Caſes, Genders, Declenſions, Conjugations, *&c.* theſe are not the ſame in both Languages.

CHAP. II.

Of a NOUN.

Q. *WHat is a* Noun?

A. A *Noun* is a general Name expreſſing either the Thing itſelf, or any Property, Quality, or Attribute inhering in, or belonging to the Thing.

Q. *What is a* Noun Subſtantive?

A. A *Noun Subſtantive* is the Name of the Thing it ſelf; as, a *Man*, a *Horſe*, *a Tree.*

Q. *What is an* Adjective?

A. The *Adjective* is a Word that expreſſes the Qualities or Properties of a Thing; as, *good*, *bad*, *wiſe*, *fooliſh*, *great*, *ſmall*, &c.

Queſtions relating to the ſecond Chapter.

Q. *Is not a* Noun *the Thing it ſelf?*

A. No: For *Grammar* treats of Words and not of Things.

Q. *How do you make it appear that the Words* Man, Horſe, Tree, *are* Subſtantives?

A. Becauſe if any one ſays, *I ſee a Man*, *I ſee a Horſe*, *I ſee a Tree*, in each Saying the Senſe is plain and full, and I underſtand the Meaning.

Q. *How do you make it appear that the Words* good, bad, wiſe, fooliſh, great, ſmall, *are* Adjectives?

A. Becauſe if any one ſays, *I ſee a good*, *I ſee a bad*, *I ſee a wiſe*, *I ſee a fooliſh*, *I ſee a great*, *I ſee a ſmall*, in theſe Sayings there is no Senſe, nor do we underſtand the *Meaning* of them, but there needs to be put in a *Subſtantive* to each *Adjective* to *Senſe*; as, *I ſee a good Man*, *I ſee a ſmall Horſe*, *I ſee a great Tree.*

Q. *In theſe Sayings following, tell me which Words are* Subſtantives, *and which are* Adjectives, *and the Reaſon why.*

The Cat catches Mice,
The Boy writes a good,
This is a fooliſh,
Peter *loves* Pudding,
We love ſweet,
This a wiſe,
A wiſe *reads* Books,
They play a ſmall,
Horſes drink Water.

CHAP. III.

Of Subſtantives *Proper*, *and Common.*

THE far greateſt Part of Words that make all *Languages*, are general Terms; but becauſe there is Occaſion to mention this or that particular Perſon or Thing, they muſt have their proper Names to be known and diſtinguiſhed by.

Q. *How are* Nouns Subſtantive *divided?*

A. Nouns Subſtantive are either *proper*, or *common.*

Q. *What is a* Noun Subſtantive proper?

A. A *Noun Subſtantive proper* is a Word that belongs to ſome *(individual)* particular One of that Kind; as, *Anne*, *Peter*, *James*, *Mary*, &c.

Q. *What is a* Noun Subſtantive common?

A. A *Noun Subſtantive common* is a Word which belongs to all of that Kind; as, *Man*, *Woman*, *Horſe*, *Tree*, &c.

Note. Beſides Perſons, Countries alſo, Cities, Rivers, Mountains, and other Diſtinctions of Place, have uſually found peculiar Names, they being ſuch

Words as Men have often Occaſion to mark particularly.

Queſtions relating to the third Chapter.

Q. *Is the Word* Anne, *a proper or common Name?*

A. It is a proper Name; becauſe it belongs to ſome particular One of that Kind; for *Anne* is not the Name of every Woman.

Q. *Is the Word* Woman, *a proper or common Name?*

A. It is common, becauſe it belongs to all of that Kind; for every Woman is called a Woman, but every Woman is not called *Anne.*

Q. *Are the Words* Ship, River, Horſe, *proper or common Names?*

A. They are common; for every *Ship* is called a *Ship*, and every *River* is called a *River*, &c.

Q. *Are the Words* Albemarle [the Name of a Ship] *the* Thames, Bucephalus, *proper or common Names?*

A. They are proper, becauſe they belong to ſome particular Ones of that Kind; for every *Ship* is not called the *Albemarle*, neither is every *River* called the *Thames*, nor every Horſe *Bucephalus.*

CHAP. IV.

Of NUMBERS.

Q. WHat *is* Number?

A. *Number* is the Diſtinction of *One* from *Many.*

Q. *How many Numbers are there?*

A. There are two Numbers, the *Singular*, and the *Plural.*

Q. *When do we uſe the ſingular Number?*

A. The ſingular Number is uſed when we ſpeak of but one *Thing* or *Perſon*; as, a *Stick*, a *Boy*.

Q. *When do we uſe the plural Number?*

A. The plural Number is uſed when we ſpeak of more than one *Thing* or *Perſon*; as, *Sticks*, *Boys*.

Q. *How is the plural Number in* Engliſh *made?*

A. The plural Number in *Engliſh* is commonly made by putting *s* to the Singular; as *Stick* makes in the Plural *Sticks*; ſo *Boy* makes in the Plural *Boys*.

Q. *Is it always thus made?*

A. Not always: For when the Singular ends in *ch*, *ſh*, *ſs*, or *x*, then the Pronunciation requires that *e* be put before *s*, or (which is all one) that *es* be added to the Singular; as,

Church,	*makes*	Churches,
Bruſh,		Bruſhes,
Witneſs,		Witneſſes,
Box.		Boxes.

Note. The *Plural Number* (when it is made by putting only *s* to the *Singular*) has no more Syllables than there are in the *Singular*; as in *Boy* there is but one Syllable, ſo the *Plural*, *Boys*, has likewiſe but one; and as in *Father* there are but two Syllables, ſo in the *Plural*, *Fathers*, there are no more. But when the *Singular Number* ends in *ſe*, *ze*, or in *ce*, *ge*, pronounced ſoft, then the *s* that is added cannot be heard in the Sound, except it makes another entire Syllable. For Example, *Horſe* in the Singular hath but one Syllable, but *Horſes*, in the Plural, has two; ſo *Face*, in the Singular, has but one Syllable, but *Faces*, in the Plural, has two.

Formerly all *Nouns* received the Addition of *es* for the Plural, which is to this Day retained in ſeveral Counties of *England*.

Q. *How do Words that end in* f *or* fe *make their Plurals?*

A. Words that end in *f* or *fe*, do (for better Sounds ſake) make the Plural by changing *f* and *fe* into *ves*; as,

Calf,	*makes*	Calves,	Sheaf,	*makes*	Sheaves,
Half,		Halves,	Shelf,		Shelves,
Knife,		Knives,	Self,		Selves,
Leaf,		Leaves,	Thief,		Thieves,
Loaf,		Loaves,	Wife,		Wives,
			Wolf,		Wolves.

Yet this is not always ſo, for theſe Words following, with ſeveral others, are excepted; as,

Hoof,	*makes*	Hoofs,
Roof,		Roofs,
Grief,		Griefs.

So *Dwarf*, *Miſchief*, *Handkerchief*, *Relief*, *Scarf*, *Wharf*, *Reproof*, *Strife*, *Scoff*, *Skiff*, *Muff*, *Ruff*, *Cuff*, *Snuff*, *Stuff*, *Puff*, &c. And generally ſpeaking, Words ending in *ff*, make the *Plural* by the Addition of *s*. But *Staff* makes *Staves*.

So in Words ending in *s* and *th*, though the Writing is not changed, yet the Sound is ſoftened; for in *Houſe*, the Sound of *s* is changed into *z*, as *Houſe*, *Houſes*, [*Houzes*]; ſo *th* is ſounded as *dh*, as in *Path*, *Paths*, [*Padhs*]; *Cloth*, *Clothes*, [*Clodhes*]; *Sheath*, *Sheaths*, [*Sheadhs*]. But *Earth*, *Birth*, keep their own Sound, and all that end in *rth*.

As *Nouns* ending in *y* do often change *y* into *ie*, ſo *ys* in the *Plural* is often changed into *ies*; as,

Hereſy,	Hereſys,	*or*	Hereſies,
Cherry,	Cherrys,		Cherries,
Inquiry,	Inquirys,		Inquiries.

Q. *Do all Words form or make their* Plural *by adding* s *to the* Singular ?

A. No. Some Words do form or make the *Plural* otherwiſe than by taking *s* or *es*, and are therefore Irregular.

Singular.		*Plural.*	*Singular.*		*Plural.*
Die,	*makes*	Dice,	Foot,	*makes*	Feet,
Mouſe,		Mice,	Tooth,		Teeth,
Louſe,		Lice,	Penny,		Pence,
Gooſe,		Geeſe,	*which is a Contraction of Pennys.*		

But theſe, *Ox*, *Oxen*; *Child*, *Children*; *Brother*, *Brethren*; are Imitations of the *Dutch Plural* which ends in *s*, and frequently in *en*. Man among the *Saxons* was an irregular Word, and makes *Men* in the *Plural*, alſo all the Compounds of Man make their *Plural* in *en*; as, *Woman*, *Footman*, *Horſeman*, *Stateſman*, in the *Plural*, *Women*, *Footmen*, *Horſemen*, *Stateſmen*, &c.

Some Words are uſed in both Numbers, as; *Sheep*, *Horſe*, *Swine*, *Fern*, *Peaſe*, *Deer*. *Chicken* is not Plural, for we ſay *Chickens*.

Note, *Swine* is a Contraction of *Sowin*; we likewiſe ſay *Sows* from *Sow*, which is ſpoken of the Female only; but *Swine* is uſed in both Numbers, and ſpoken of both Sexes. It is better alſo to ſay in the Singular a *Pea*, in the Plural *Peas*.

Brother makes alſo *Brothers*, for we ſeldom uſe *Brethren* but in Sermons, or in a Burleſque Senſe.

Q. *Have all Words a Singular and Plural Number?*

A. No. Some Words have no Singular Number;

As *Aſhes*, *Bellows*, *Bowels*, *Breeches*, *Entrails*, *Lungs*, *Sciſſars*, *Sheers*, *Snuffers*, *Thanks*, *Tongs*, *Wages*.

A. Some Words have no Plural Number; as, the proper Names of *Cities*, *Countries*, *Rivers*, *Mountains*; the Names of *Virtues*, *Vices*: So the Names of *Metals*; as, *Gold*, *Silver*, *Copper*, &c. The Names of moſt *Herbs*; as, *Graſs*, *Marjoram*, *Parſley*, *Sage*, *Mint*, &c. except, *Nettles*, *Poppies*, *Lillies*, *Coleworts*, *Cabbages*, &c. The Names of ſeveral ſorts of *Corn* and *Pulſe*; as, *Wheat*, *Rye*, *Barley*, *Darnel*, &c. except *Bean*, which makes *Beans*, and *Pea*, *Peas*. So *Bread*, *Wine*, *Beer*, *Ale*, *Honey*, *Oil*, *Milk*, *Butter*, want the Plural, with many others; but theſe Examples may ſuffice for the preſent. And ſome of theſe, when they ſignify *ſeveral Sorts*, are uſed in the Plural; as, *Wines*, *Oils*, &c.

Q. *Have* Adjectives *any Difference of Numbers?*

A. Adjectives have no Difference of Numbers.

Note, As we ſay, a good Boy in the Singular, ſo we ſay, good Boys in the Plural; where you ſee the *Adjective* is the ſame. Yet ſometimes we meet *Adjectives* with an *s* added to make them Plurals; as *Good*, *Goods*; *New*, *News*; but then they become or are made *Subſtantives*; as, *Goods*, for good Things; ſo *News* for new Things; *Blacks* for black Men, or black Colours; *Whites*, *Reds*, for white or red Colours.

Q. *What is an irregular Word?*

A. That Word is ſaid to be *Irregular*, or excepted, which is contrary to, or that does not follow the general Rule.

The *general Rule* in this Place is, that the Plural Number is made by adding *s* or *es* to the Singular.

Q. *What is a compounded Word?*

A. It is a Word that is made up of two or more ſingle Words; as *Footman* is made up of *Foot* and *Man*; ſo *Coachman* is made up of *Coach* and *Man.*

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CHAP. V.

Of the Engliſh Genitive Caſe, *with a Note concerning* Gender.

THE Mind is not always employed about ſingle Objects only, but compares likewiſe one Thing with another, in order to expreſs the *Relation* and *Reſpect* that Things have to one another: In the *Latin* and *Greek* Tongues, and our ancient *Saxon*, following therein the *Greek*, they make different Ending of the ſame Noun, to denote theſe *References* or *Reſpects*, and theſe different *Endings* are called Caſes. The *Latins* have ſix in each Number, whoſe Names are as follow.

The *Nominative*,
The *Genitive*,
The *Dative*,
The *Accuſative*,
The *Vocative*,
The *Ablative*.

But the *Reſpect* of *Things* to one another in our Language is ſhewn by the Help of certain Words called *Prepoſitions*; ſuch are *of*, *to*, *from*, &c. So that we have no *Caſes*, except the *Genitive*, whereby we are freed from a great deal of Trouble and Difficulty that is found in other Languages.

Q. *Have the* Engliſh *any Caſes?*

A. They have but *one*, called the *Genitive*, which ends in the Singular and Plural Number in *s* or *es* (if the Pronunciation requires it;) as, *Man's Nature*, or the *Nature of Man*; *Men's Nature*, or the *Nature of Men*; *Milton*'s Poems, or the Poems of *Milton*; the *Churches Peace*, or the *Peace of the Church*.

Q. *If the* Engliſh *have but one Caſe, how do they expreſs the* Relation *and* Reſpect *of* Things *to one another?*

A. They do it by the Help of certain Words, called *Prepoſitions*; ſuch are, *of*, *to*, *from*, *with*, &c.

Note, This Genitive Caſe anſwers to the Genitive Caſe of the *Latins*, and to the *Engliſh* Prepoſition *of*, ſignifying, 1. The *Poſſeſſor*. 2. The *Author*. 3. The Relation of a *Thing*, as *Peter*'s Horſe, or the Horſe that *Peter* poſſeſſes, or has. So, *Milton*'s Poems, or the Poems *of Milton*, that is, the Poems that *Milton* made; the King's Son, or the Son of the King.

Q. *Suppoſe two s's to meet together in the* Genitive Caſe?

A. If the Subſtantive be of the Plural Number, the firſt *s* is cut off; as, the *Warriour's Arms*, or the *Arms of the Warriours*; the *Stone's End*, or the *End of the Stones*, for the *Warriour's Arms*, the *Stone's End.* (*a*)

Note,

(*a*) I cannot but be of Opinion with a Learned Divine, who conceives this Way of Speaking to be contrary to Analogy, and not juſtifiable: We have a good Way of denoting the Genitive in the Singular, which Way we derive from our *Saxon* Anceſtors: But they never uſed it for the Genitive Plural; neither did we. I have obſerved ſeveral good Writers, who being offended at this Way of Speaking, have choſen to clap in *their*; as, Warriours *their* Arms, thinking thereby to make the Genitive Plural anſwer to the Singular; one by *his*, and the other by *their*: But they have gone upon a falſe Suppoſition, in taking the '*s* to be a Contraction of *his*, in the Genitive Singular. I know no juſtifiable Way of coming off here, but to alter the Form of Expreſſion, and to ſay *Arms of the Warriours*. No pretence that I can think of, will ever make the other paſs for *correct* Writing. The ignorant Vulgar began it; and the Learned have followed it as ignorantly, not underſtanding the Nature of the Expreſſion, or

Note, I ſay, the firſt *s* is cut off, or left out; for when the Subſtantive Plural ends in *s* (it ſometimes ending in *en*, as *Women*) there will be a double *s*; one *s* that makes the Plural, as *Warriours*, and another *s* that makes the Genitive Caſe, as *Warriours's*; then the former *s* is cut off, or left out for better Sound's ſake.

Q. *When the Singular Number ends in* s, *are both the* s's *to be written in the Genitive Caſe?*

A. When the Singular Number ends in *s*, both the *s's* are for the moſt part expreſſed; as, *Charles's* Horſe, St. *James's* Park.

Note, Yet here, when the Pronunciation requires it, you may leave out the firſt *s*; as, for *Righteouſneſs Sake.*

Q. *But if three Subſtantives come together, how do you make the Genitive Caſe?*

A. When three Subſtantives come together, the Genitive Caſe is made by adding *s* to the ſecond; as, *the Queen of* England's *Crown*, *the King of* Spain's *Court.*

Q. *How happens this?*

A. *S* is added to the ſecond Subſtantive, and for this Reaſon becauſe the *Queen of England's*, is reckoned but as one Subſtantive.

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or whence it came. And yet every Body almoſt at the firſt hearing, perceives that there is ſomething amiſs, ſome Flaw in the Expreſſion, and are not ſatisfied with it while they uſe it. We have really no diſtinct Genitive *Plural*, though we have a Genitive *Singular*: There is the Flaw. I was, indeed, for entirely giving up this *Genitive Plural*, but on conſulting a very judicious Friend, I have let it ſtand. And indeed, when the Plural ends in *en* there ſeems to be a plain *Genitive Plural*; as, *the Oxen's Feet*; *the Children's Bread*; tho' it does not ſeem ſo when the Nominative Plural ends in *s*.

Sometimes you will find two or three of theſe Genitives put together; as, Peter'*s Wife's Portion*; that is, the Portion of the Wife of *Peter*; Peter'*s Brother's Wife's Portion*; that is, the Portion of the Wife of the Brother of *Peter*.

Q. *May not I ſay, the* Book Maſter's, *as well as the* Maſter's Book?

A. No: For this Genitive Caſe is always put before the Subſtantive it is to be joined to; as, *Man's Nature*, not *Nature Man's*; *Milton's Poems*, not *Poems Milton's*.

N. B. But they are miſtaken who think the *s* is added inſtead of *his*, (the firſt Part of the Word *his* being cut off) and therefore that an (') *Apoſtrophe* is either always to be written, or at leaſt to be underſtood.

Q. *Is not this* s *added inſtead of* his, *the firſt part of* his *being cut off?*

A. No: *Mary's Book*, would ſignify *Mary his Book*; ſo likewiſe when I ſay, *Suſan*'s *Fan*, the Senſe would be, if *s* was put for *his*, *Suſan his Fan*.

Q. *Is it neceſſary that an* (') Apoſtrophe *ſhould be always written before the* s?

A. No.

Q. *When muſt I write it?*

A. When ſome Letter or Letters are left out in the Genitive Caſe.

A Note concerning Gender.

As we have juſt mentioned one great Advantage of our Language, in being freed from that Trouble and Difficulty which ariſes in the *Greek* and *Latin* from the Variety of Caſes; ſo we ſhall now take notice of another Advantage it has, full as great as the former.

Of all the Languages both ancient and modern, there is none but what admits of a Difference of

Gender in their Nouns, except the *Engliſh*, and *Chineſe* Languages.

Q. *What is* Gender ?

A. Gender is the Diſtinction of *Sex.*

Q. *How many Sexes are there ?*

A. There are two Sexes, the *Male* and *Female.*

Q. *Has the* Engliſh *Tongue any* Gender ?

A. No. We have four ways of diſtinguiſhing the Sex.

Q. *How do we* Engliſh *diſtinguiſh the* Sex ?

A. I. When we would expreſs the Difference of *Sex*, we do it (after the ſame Manner as we diſtinguiſh the Ages and other Accidents) by different Words.

So in the Relation of Perſons.

Male,	*Female.*	*Male,*	*Female*
Batchelour	Maid Virgin	King	Queen
Boar	Sow	Lad	Laſs (a)
Boy	Girl	Lord	Lady
Bridegroom	Bride	Man	Woman
Brother	Siſter	Maſter	Dame
Buck	Doe	Milter	Spawner
Bull	Cow	Nephew	Niece
Bullock	Heifer	Ram	Ewe
Cock	Hen	Sloven	Slut
Dog	Bitch	Son	Daughter
Drake	Duck	Stag	Hind
Drone	Bee	Uncle	Aunt
Father	Mother	Widower	Widow
Friar	Nun	Wizard	Witch
Gander	Gooſe	Whoremonger	Whore or (Strumpet
Horſe	Mare		
Huſband	Wife		

II. But when there are not two different Words to expreſs both *Sexes*, or when both Sexes are comprehended under one Word, then we add an Adjective to the Word to diſtinguiſh the Sex, as a *Male*

(a) *Laſs* is a Contraction of *Laddeſs.*

Child, a *Female Child*, a *He-Goat* for the Male, a *She-Goat* for the Female.

III. Sometimes we add another Subſtantive to the Word, to diſtinguiſh the Sex, as a Man-Servant, a Maid-Servant, a Cock-Sparrow, a Hen-Sparrow.

IV. There are likewiſe ſome few Words which diſtinguiſh the Female Sex from the Male, by the Ending [*eſs*].

Male,	*Female.*	*Male*,	*Female.*
Abbot	Abbeſs	Jew	Jeweſs
Actor	Actreſs	Lion	Lioneſs
Adulterer	Adultereſs	Marqueſs	Marchioneſs
Ambaſſador	Ambaſſadreſs	Maſter	Miſtreſs
Baron	Baroneſs	Patron	Patroneſs
Count	Counteſs	Prince	Princeſs
Deacon	Deaconeſs	Prior	Prioreſs
Duke	Ducheſs	Poet	Poeteſs
Elector	Electreſs	Prophet	Propheteſs
Emperour	Empreſs	Shepherd	Shepherdeſs
Governour	Governeſs	Tutor	Tutreſs
Heir	Heireſs	Viſcount	Viſcounteſs
Hunter	Huntreſs		

And two Words in [*ix*,] *Adminiſtratrix*, *Executrix*.

Q. *What are the Words that you generally uſe when you ſpeak of a Thing that is* Male *or* Female ?

A. The common Words that we uſe to expreſs the Difference of Sex by, are *He* and *She*. When we ſpeak of the Male Sex, we uſe the Word *He* ; when we ſpeak of the Female Sex, we uſe the Word *She* : But when we ſpeak of a Thing that is neither of the Male nor Female Sex, we uſe the Word *It*. For Example, ſpeaking of *Butter*, we do not ſay *He* or *She* melts, but *It* melts ; ſo ſpeaking of *Beer*, we do not ſay he or ſhe is good, but *It* is good. *It*, is alſo ſometimes uſed when the Sex is undetermined; as, *Do not awake the Child, it is aſleep.*

CHAP. VI.

Of the ARTICLES.

BECAUSE Nouns commonly ſignify *Things* in a general and large Senſe and Manner, certain Words called *Articles* are made uſe of in ſome Languages, as in the *Greek*, *Welch*, *Engliſh*, and ſeveral others, to determine and fix their Signification, and apply them to a particular *Thing*.

Q. *What is an* Article?

A. An *Article* is a Word ſet before a Subſtantive, for the clearer and more particular expreſſing of it; as, a *Man*, that is, *ſome Man or other*; *the Man*, that is, *ſome certain Man*, of whom you have ſpoke before.

Q. *How many* Articles *are there in* Engliſh?

A. There are two *Articles*, *a*, and *The*.

Note, Theſe are really Adjectives, and are uſed almoſt after the ſame Manner as other Adjectives.

Q. *What is the Uſe of the* Articles?

A. To determine and fix the Signification or Senſe of *Nouns*, and apply them to a particular Thing.

A is an *Article* that may be applied indifferently to any one particular Perſon or Thing.

A is a Numeral *Article*, or an *Article* of Number, and ſignifies as much as *One*; though leſs emphatically; that is, not in ſo ſtrict a Senſe as *One*, unleſs in this Phraſe, *all to a Man*.

But when the Subſtantive begins with a Vowel, or *h*, then we write *an*, inſtead of *a*, if the *h* be ſounded; as, an *Eye*, an *Hour*; but a *Hare*, a *Hand*, an *Habit*, or a *Habit*.

Q. *What is the Difference between* a *and* the?

A. *a* or *an*, denotes or ſignifies the applying of a general Word to ſome one particular Perſon or Thing, in a large and undetermined Senſe; that is, not telling what particular Perſon or Thing you mean; as, *Patience is a Virtue*; and therefore is ſet only before Nouns of the Singular Number.

A. The is an *Article* that declares, or ſhews, what particular Thing or Perſon is meant in ſpeaking or writing. It ſignifies as much as *That*, but leſs emphatically, that is, not ſo fully.

Note, *The*, is a *Demonſtrative Article*, becauſe it ſhews what Particular you mean.

The Article *the* is ſet both before the Singular and Plural Number; becauſe we can ſpeak determinately, or in a fixed Senſe, as well of *many* as of *one Particular*; as, *the Man*, that is, *he who wrote the Book*; *the Men*, that is, *they who robbed the Houſe*.

Q. *Are the Articles put to the Pronouns?*

A. The Articles are not put to the Pronouns *I*, *Thou*, *you*, *We*, *Ye*, *My*, *Thy*, *Our*, &c. We do indeed uſe them before *ſame*, *ſelf*, *he*, *ſhe*; as, *the ſame*, *the ſelf*, *a* or *the he*, *a* or *the ſhe*; yet here ſome Subſtantive is underſtood, as *the ſame*, that is, *Perſon* or *Thing*; and ſo of the reſt.

Q. *Are the Articles ſet before the particular Names of Virtues*, &c.?

A. The Articles are not ſet before the particular Names of *Virtues*; as, *Juſtice*, *Sobriety*, &c. Of *Vices*; as, *Drunkenneſs*, &c. Of *Metals*; as *Gold*, *Silver*, &c. Of *Corn*; as, *Wheat*, &c. Of *Herbs*; as, *Marjoram*, &c.

Q. *Are the Articles put before proper Names?*

A. No.

Q. *Why have not* proper Names *and the* Pronouns *the Articles ſet before them ?*

A. Becauſe they do of themſelves *individually* or *particularly* diſtinguiſh the Things or Perſons of which one ſpeaks; and they being thus particularly diſtinguiſhed, need not any more particular Diſtinction. And for this reaſon the Word *God*, ſignifying the *Sovereign Being*, has no Article before it. So likewiſe the Names of *Countries*, *Provinces*, *Rivers*, *Mountains*, &c. have no Articles before them.

Except. 1. When it is for Diſtinction ſake; as, *He is a Churchil*; that is, *one whoſe Name is Churchil*; ſo, *the Talbots*, that is, *the Family of the Talbots*: Or by way of Eminency; as, *the Alexanders*, *the Cæſars*, *the Marlboroughs*, *the Eugenes*; any brave and valiant Men being called by thoſe Names.

2. When ſome Subſtantive is underſtood; as, *the Albemarle*, that is, *the Ship Albemarle*. *He was drowned in the* Thames, *in the* Rhine, or *in the* Danube, i. e. *in the River* Thames, *&c.* River being underſtood.

We ſhall take notice of the Diviſion of the Articles into *Definite* and *Indefinite*.

Q. *What is the* Definite Article ?

A. The *Definite Article* is, *the*, which reſtrains or determines the Senſe of the Word it is put before, to ſome Particular.

Q. *What is the* Indefinite Article ?

A. The *Indefinite Article* is *a*, which leaves the Senſe of the Word to which it is prefixed, undetermined to what Particular you mean.

Q. *Have all Languages the Articles ?*

A. No: For the *Latin* is without them.

CHAP. VII.

Of the Adjective.

AS the *Noun Subſtantive* is uſed to denote the Subſtance of any Thing, or the Thing it ſelf; ſo the *Adjective* is uſed only to denote its *Manner* or *Quality*, according to the different Notions we conceive or form of it: For Example, the Word *Plant* denotes the Thing it ſelf; but if I would expreſs ſome *Quality* belonging to it, I add the Word *Fine* to *Plant*, and this Word *Fine* is called an *Adjective.*

Q. *What is an* Adjective?

Q. The *Adjective* is a Word that expreſſes the Qualities or Properties of a Thing; as, *good*, *bad*, *wiſe*, *fooliſh*, *great*, *ſmall*, &c.

When two Subſtantives are put together in Compoſition, the firſt takes to it ſelf the Nature of an Adjective, and is commonly joined to the following Subſtantive, by a (-) *Hyphen*; as, a *Sea-Fiſh*, i. e. *a Fiſh of the Sea.*

Note, But we may reckon theſe Words only compounded Subſtantives; ſince it is uſual only for Adjectives to be joined to Subſtantives; and indeed in moſt of them, ſome other Word may be fairly underſtood; as, in *Sun-ſhine*, i. e. the Shine *of* the Sun; where *of* may be underſtood: So in *Self-Torment*, i. e. the Torment *of* one's ſelf: So, a *Gold-Ring*, i. e. a Ring *of* Gold. Here we may obſerve, that in Subſtantives thus compounded, the Subſtantive that ſhould be firſt, is, for better Sound ſake, placed laſt; as, the *Head-ach*, the Ach of the Head.

Adjectives are often uſed as Subſtantives; as, *others*, for *other Men*, or *other Things*: So, *One* has in the Plural *Ones*, as *little Ones*. But we ſhall have Occaſion to ſpeak of this afterward.

Adjectives do alſo often take the Nature of *Adverbs*, and then are reckoned as ſuch; as, *ill done*, &c.

All the Ordinal Numbers, as firſt, ſecond, *&c.* are never added to a Subſtantive Plural.

It may not be amiſs to take notice of the Uſe of ſome *Adjectives*. *Sundry* and *both* are added only to Subſtantives Plural; as, *ſundry Times*, *both the Men*. For *both the Man and the Woman*, is a particular way of ſpeaking. *All*, being put to a *Subſtantive* of the Singular Number, ſignifies the whole Quantity; as, *All the Wine*, i. e. the whole Quantity of the *Wine:* But being put to a *Subſtantive* Plural, it ſignifies the whole Number; as, *All the Boys*, i. e. all the Number of the *Boys*. *Every* is joined only to a *Subſtantive* Singular, as *Every Man*, *every Boy*, not *Every Men*, *every Boys*. *Much*, is added to a *Subſtantive* Singular, and denotes a great Quantity; as *Much Wine*, i. e. *a great deal of Wine*. *Many*, is joined with a *Subſtantive* Plural, and ſignifies a great Number; as, *Many Men*, for a great Number of Men. For *Many a Man* is a particular Phraſe. *More* with a *Subſtantive* Singular, ſignifies *a greater Quantity*; as, *More Wine*, i. e. a greater Quantity of Wine. But when added to a *Subſtantive* Plural, it denotes *a greater Number*; as, *More Men*, i. e. a greater Number. So *Moſt*, with a Subſtantive Singular, denotes the greateſt Quantity; with a Subſtantive Plural, the greateſt Number. *Each*, is joined only to a Subſtantive, as *Each Man*, not *each Men*. As to the Word *Enough*, whether it be joined to a Subſtantive Singular or Plural, as *Wine enough*, *Books enough*, I ſee no Reaſon for a different Spelling; though I grant it is uſual to pronounce it when joined to a Noun Plural more ſoftly; as *enow*.

For *No*, when the Subſtantive does not follow, we uſe *None*, as, *Is there any Beer? There is* none. We likewiſe uſe *None* with the Addition of theſe Words, *of it*, in the beginning, middle, or end of a Sentence.

CHAP. VIII.

Of the Compariſon of Adjectives.

Q. *WHAT is Compariſon?*

A. The comparing Things between one another, whereby we ſee that one Thing is *ſuch*, another is *more* ſuch, and another is *moſt ſuch*. So of three ſoft Things, one is *ſoft*, another is *ſofter*, and the third is *ſofteſt of all*; where you ſee, that in order to make this Compariſon between Things, *Adjectives* are turn'd into other Endings; ſo that we make three Steps, which are called Degrees.

Q. *How many Degrees of Compariſon are there?*

A. There are three Degrees of *Compariſon*, the *Poſitive*, the *Comparative*, and the *Superlative*; as *ſoft*, *ſofter*, *ſofteſt*.

1. The *Poſitive Degree* is uſed to denote or ſignify a Thing to be ſimply ſuch; as, *ſoft Wooll*, a *fair Woman*; wherefore this is properly ſpeaking no *Degree*, it denoting the Thing to be *ſuch*, without having any Relation or Reſpect to any other Thing.

2. The *Comparative Degree* is uſed to denote a Thing to be *more ſuch* than another Thing, as *ſofter* or *more ſoft* Wooll, a *fairer* or *more fair* Woman. And in this Degree the Compariſon begins to be made, it having relation to ſome other Wooll that is not *ſo ſoft*, or to ſome other Woman that is not *ſo fair*.

3. The *Superlative Degree* is uſed to denote the Thing to be *moſt ſuch*; as, the *ſofteſt*, or *moſt ſoft* Wooll, the *faireſt*, or *moſt fair* Woman.

Q. *How is the* Comparative Degree *formed or made?*

A. The *Comparative Degree* is formed or made by putting *er* to the *Poſitive:* as, *ſofter*, *fairer.*

Which Words are made by putting *er* to the Poſitives *ſoft* and *fair.*

But if the *Poſitive Degree* ends in *e*, then you cut off the firſt *e*, or, which is all one, only add *r*, to make the Comparative: As *wiſe*, *wiſer*; for if you were to add *er* to *wiſe*, and not cut off the firſt *e*, it would be *wiſeer.*

Q. *How is the* Superlative Degree *formed or made?*

A. The *Superlative Degree* is formed or made by putting *eſt* to the *Poſitive*; as *ſofteſt*, *faireſt.*

Which are made by putting *eſt* to the Poſitives *ſoft* and *fair.*

But if the Poſitive ends in *e*, then the firſt *e* is cut off, or, which is all one, *ſt* is only added to make the Superlative, as *wiſeſt*, &c.

The *Comparative Degree* is likewiſe expreſſed by adding the Adverb *more* to the Poſitive; as, *ſoft*, *more ſoft*, or *ſofter:* ſo likewiſe the *Superlative Degree* is expreſſed by putting the Adverb *moſt* to the Poſitive; as, *ſoft*, *moſt ſoft*, or *ſofteſt*; ſo that *ſoft* denotes the Poſitive Degree; *ſofter*, or *more ſoft*, the Comparative; *ſofteſt*, or *moſt ſoft*, the Superlative.

But *Adjectives*, ſuch chiefly as come from the *Latin*, and that end in *ain*, as *certain*; in *ive*, as *fugitive*; in *cal*, as *angelical*; in *en*, as *golden*; in *ly*, as *fatherly*; in *leſs*, as *friendleſs*; in *ry*, as *neceſſary*; in

Al as *General*
Able as *Commendable*
Ing as *Loving*
Iſh as *Peeviſh*
Eſt as *Honeſt*
Ous as *Vertuous*
Ant as *Conſtant*
Ent as *Excellent*
Ible as *viſible*
Ed as *Wicked*
Id as *Rigid*
Some as *Troubleſome.*

Form or make the *Comparative Degree* by putting the Word *More* before them, and the *Superlative* by putting the Word *Moſt* before them.

Except *Able* and *Handſome*, which are compared according to the Rule.

Some Adjectives are compared by putting the Word *better* to make the Comparative, and *beſt* to make the Superlative; as *Learned, better Learned, beſt Learned*; *Natured, better Natured, beſt Natured.*

Q. *Are all Adjectives compared by adding* er, *or* more *to the Comparative, and* eſt *and* moſt *to the Superlative?*

A. No: There are ſome Adjectives which are Irregular, that is, are not compared according to the foregoing Rules; ſuch are the

Poſitive,	*Comparative,*	*Superlative.*
Good,	Better,	Beſt (*betteſt*).
Bad, *Evil*, or *Ill*,	Worſe,	Worſt *from* (*worſeſt*).
Little,	Leſs,	Leſt (*leſſeſt*).

Q. *Can all Adjectives be compared?*

A. No: There are ſome Adjectives that cannot be compared, or take the Words *more*, *very*, or *moſt* before them; becauſe they do not admit of any Increaſe in their Signification: That is, in thoſe Adjectives, we cannot ſay, one is ſuch, another *more ſuch*, and a third *moſt ſuch*; as *all*, *one*, for of *three ones*, we cannot ſay, one is *one*, and another is *more one*, and the other is *moſt one*.

Theſe want the Comparative Degree; *Middle*, *middlemoſt*, *very*, *veryeſt*.

Some Adjectives of the Comparative and Superlative Degree are formed from Prepoſitions; as from

Fore comes *former*, *foremoſt*, [and *firſt*, as it were, *for'ſt*.] From *Up*, *upper*, *upmoſt*, and *uppermoſt*. From *Neath*, (obſolete) *neather*, *neathermoſt*. From *hind*, *hinder*, *hindermoſt*. From *Late*, *later*, and *latter*, *lateſt*, or *la'ſt*. *Moe* (formerly uſed) makes *more moſt*, as it were *mo'r*, *mo'ſt*.

Queſtions relating to the Eighth Chapter.

Q. *Tell me what Degrees of Compariſon the following Words are of*; Hard, harder, hardeſt, more hard, moſt hard; Fair, fairer, faireſt, more fair, moſt fair, *&c.*

A. *Hard* and *fair* are of the Poſitive Degree.

Q. *How do you know that?*

A. Becauſe they denote or ſignify the Thing or Perſon to be ſimply ſo, and ſo without comparing them with any other Perſon or Thing: For if I ſay Mary *is fair*, that does not gainſay, but that Sarah *may be as fair*: So if I ſay that *Iron is hard*, I may alſo ſay, *Steel is as hard.*

Q. *But of what Degree of Compariſon are the Words*, fairer, more fair; harder, more hard.

A. They are of the *Comparative Degree.*

Q. *How do you know that?*

A. Becauſe when I make a Compariſon between *Mary* and *Anne*, I find that *Mary* is *fair*, but *Anne* is *fairer*, or more *fair*, that is, exceeds *Mary* in Beauty.

Q. *Of what Degree of Compariſon are the Words* faireſt, moſt fair, hardeſt, moſt hard?

A. Of the *Superlative.*

Q. *How do you know that?*

A. Becauſe when I make a Compariſon between *Suſanna*, *Elizabeth*, and *Lucy*, I perceive that *Suſanna* is fair, but that *Elizabeth* is fairer, or more fair than *Suſanna*, and that *Lucy* is the faireſt, or moſt fair, of either *Suſanna* or *Elizabeth:* That is, *Lucy* exceeds them both in the higheſt Degree of Beauty.

Q. *Is it good* Engliſh *to ſay*, more ſtronger, moſt ſtrongeſt ?

A. No: You ought to ſay, *ſtronger*, or elſe *more ſtrong*; *ſtrongeſt*, or elſe *moſt ſtrong*; for *more ſtronger* would ſignify as much as *more more ſtrong*, and *moſt ſtrongeſt*, as much as *moſt moſt ſtrong*.

Q. *Do not* Subſtantives *form Compariſon?*

A. No: For though a Thing may have the Word *more* or *leſs* applied to it, as it is of a larger or leſs Extent than another Thing; yet it cannot be ſaid to be *leſs a Subſtance* than another Thing: For Example, a *Plant* cannot be more or leſs a *Plant*, than another *Plant*.

Q. *Give me the* Comparative *and* Superlative Degree *of theſe Adjectives following*; Sweet, ripe, high, good, all, big, loud, broad.

A. *Sweet*, *ſweeter*, *ſweeteſt*. *Ripe*, *riper*, *ripeſt*. *High*, *higher*, *higheſt*. *Good*, *better*, *beſt*. *All* is not compared. *Big*, *bigger*, *biggeſt*. *Loud*, *louder*, *loudeſt*. *Broad*, *broader*, *broadeſt*.

CHAP. IX.

Of the PRONOUN.

AS the too frequent Repetition of the ſame Words is diſagreeable and unpleaſant, ſo this Inconvenience could hardly have been avoided; ſince Men have occaſion to make frequent Mention of the ſame Things; if certain Words had not been made uſe of to ſupply the place of *Nouns*, and prevent their being too often repeated; which Words are called *Pronouns*, that is, Words put for *Nouns*. For as *Nouns* are the Marks or Signs of Things, ſo *Pronouns* are of *Nouns*.

Q. *What is a* Pronoun?

A. A *Pronoun* is a Word that may be uſed inſtead of any *Noun-Subſtantive*. As,

Inſtead of my Name, I ſay, *I*.
Inſtead of thy Name, I ſay, *Thou*.
Inſtead of his Name, I ſay, *He*.
Inſtead of her Name, I ſay, *She*.

So inſtead of ſaying *the Book of* Peter, we ſay, *his Book*; in ſpeaking to *Peter*, we ſay, *it is your Book*, &c.

Now we are to conſider that all *Diſcourſe* may be brought under, or confined to theſe three Heads: That is, We either ſpeak of ourſelves, to another, or of another. And theſe three Heads are called by the Name of *Perſons*.

Q. *How many* Perſons *are there?*

A. There are in Diſcourſe three *Perſons*.

Q. *What do you mean by three* Perſons?

A. Three Heads which comprehend or contain all the Branches of our Diſcourſe or Speech.

Q. *What Pronouns are of the* firſt, ſecond, *and* third *Perſons?*

1. In ſpeaking of myſelf, I uſe the Word *I*; and if more than one ſpeak of themſelves, they uſe the Word *we:* which Words *I* and *we*, are ſaid to be of the firſt *Perſon*.

2. When we ſpeak to another, we uſe the Word *thou* or *you*; but when we ſpeak to more than one, we uſe the Word *ye* or *you*; which Words *thou* or *you*, and *ye*, are ſaid to be of the ſecond *Perſon*.

3. In ſpeaking of another, if of the *Male Sex*, we ſay *he*; if of the *Female Sex*, we ſay *ſhe:* But if we ſpeak of a Thing that is neither of the *Male* or *Female-Sex*, we uſe the Word *it*; and if we ſpeak

of more Things than one, let them be of the *Male* or *Female-Sex*, or otherwiſe, we uſe the Word *they :* And theſe Words *he*, *ſhe*, *it*, and *they*, are ſaid to be of the third *Perſon.*

Hence we may obſerve :

1. *I* is of the firſt *Perſon* Singular.
We is of the firſt *Perſon* Plural.
2. *Thou* or *you* is of the ſecond *Perſon* Singular.
You and *ye* are of the ſecond *Perſon* Plural.
3. *He*, *ſhe*, *it*, are of the third *Perſon* Singular.
They is of the third *Perſon* Plural.

And ſo likewiſe all other *Nouns*, when ſpoken of, are of the third *Perſon :* Of the third *Perſon* Singular, if only one be meant; of the third *Perſon* Plural, if more than one be meant.

Q. *We uſe* you *when we ſpeak only to one Perſon, how can that then be of the Plural Number ?*

A. It is cuſtomary among us, (as likewiſe among the *French* and others) though we ſpeak but to one particular Perſon, to uſe the Plural Number: But then we ſay *you*, and not *ye* ; and the Verb that is put to it is always of the Plural Number. For we ſay, *you love*, which is the Plural ; and not *you loveſt*, which is the Singular. So likewiſe out of Complaiſance, as we uſe *you* for *thou* and *thee*, ſo we frequently ſay *your* for *thy*, and *yours* for *thine.* When we ſpeak in an emphatical manner, or make a diſtinct and particular Application to a Perſon, we often uſe *thou* ; as, *Remember O King*, thou *art a Man.* Otherwiſe if any one ſpeaks to another, in the Singular Number, as, *thou Thomas*, it is reckoned a ſign of Contempt or Familiarity.

We likewiſe generally uſe *you* for *ye*. We ſeldom uſe *ye* before the Verb, unleſs by way of Diſtinction, Familiarity, or Contempt: As *Ye are the Men :* But is oftener uſed after the Verb or Prepoſition :

ſition: As, *I will give ye a Taſte of it: And I will go away from ye.*

Q. *What do you mean by the* foregoing *and* following State *of the Pronoun?*

A. The *Pronouns* have a twofold *State*, both in the Singular and Plural Number. The *firſt State* we ſhall call the *foregoing State*, as, *I*, *we*; the *ſecond State* we ſhall call the *following State*, as *me*, *us*.

The *Pronoun* is uſed in the *foregoing State*, when it is ſet alone; as, *Who did it? I.* Or, when it goes before the *Verb*; as, *I love*, not *me love*; *we read*, not *us read*. But it is uſed in the *following State*, when it follows the *Verb* or *Prepoſition*, as *The Man loves me*, not *The Man loves I*; *God bleſs us*, not *God bleſs we*. So *Peter gave to me*, not *to I*; *John wrote to us*, not *to we*.

Who is an *Interrogative Pronoun*, (or a *Pronoun* that we commonly uſe in aſking a Queſtion) and is the ſame in both Numbers: Its *following State* is *whom*, which is alſo the ſame in both Numbers.

Whom, though it be naturally the *following State*, yet Uſe, in our Language, as well as in moſt others, places it before the *Verb*; as, *He is the Man whom I ſaw*, that is, *He is the Man I ſaw whom.* But it does for the moſt part follow the *Prepoſition*, as, *He was the Man to whom I gave it:* I ſay for the moſt part, becauſe when the *Prepoſition* is put out of its natural Place, *whom* does then go before it; as, *Whom did you give that* to? for, *To whom did you give that? Whom do you go* with? for, *With whom do you go? Whom* is ſometimes left out; as, *He is the Perſon I gave it to*; i. e. *to whom I gave it.*

Q. *How are* who, which, *and* what *uſed?*

A. Who is uſed when we ſpeak of Perſons; as, *Who is that Man?* But we do not ſay, *Who is that*

Book? For when we ſpeak of Things, we uſe *what*, as, *What Book is that?* And though *what* be uſed ſometimes when we ſpeak of Perſons, yet then it ſeems to have another Senſe than what the *Pronoun* has, and is rather a *Noun-Adjective*; as, *What Man is he?* that is, *what ſort of a Man?*

Who and *whom* are alſo frequently uſed when no Queſtion is aſked, and ſignify Relation to ſome Perſon; as, *Peter is the Man whom I ſaw. They are the Men who built the Church.* See the Article under the Word *which.*

Q. *Which are the* Pronouns-Poſſeſſive?

A. From the *Pronouns* abovementioned come ſeveral others, called *Pronouns-Poſſeſſive*, becauſe, they ſignify Poſſeſſion: As, from *me*, come *my* and *mine*; from *thee* come *thy* and *thine*; from *us*, *our*, and *ours*; from *you*, *your*, and *yours*, &c. So *My Book*, is the Book belonging to me, *Your Book* is the Book belonging to you.

Yet theſe *Pronouns-Poſſeſſive* are not always uſed to denote *Poſſeſſion:* for ſometimes they are uſed to expreſs the *Cauſe or Author of a Thing*; as, *This is your doing:* that is, *you are the Cauſe or occaſion of this. This is my Book*, for, *This is a Book of my writing*, or, *I am the Author of this Book.*

Q. *Is there any difference between* my *and* mine, thy *and* thine, *&c.?*

A. The Pronouns *my*, *thy*, *her*, *our*, *your*, *their*, are to be uſed when they are joined to Subſtantives; as, *This is my Houſe! This is my Book.* But *mine*, *thine*, *hers*, *yours*, *theirs*, are to be uſed when the Subſtantive is left out or underſtood, as *This Houſe is mine*; *This Book is mine*; that is, *This Houſe is my Houſe*, &c. Likewiſe if *own* does not follow: as, *It is your own*, not *yours own*; ſo, *our own*, not *ours own.* Yet *mine* and *thine* are ſometimes uſed when the Subſtantive is expreſſed, if the Subſtantive begins with a Vowel, but not elſe; as, *my Arm*, or *mine Arm*; *thy own*, or *thine own*.

A Table of all the *Pronouns*.

			The foregoing ſtate	The following ſtate	*Their Poſſeſſives to be uſed.*	
					With a Subſtantive	without a Subſtantive
I. Perſ.	Sing.		*I*	*Me*	*My*	*Mine*
	Plur.		*We*	*Us*	*Our*	*Ours*
II. Perſ.	Sing.		*thou or you*	*Thee*	*Thy*	*Thine*
	Plur.		*Ye* or *You*	*You*	*Your*	*Yours*
III. Per.	Sing.	Male	*He*	*Him*	*His*	*His*
		Female	*She*	*Her*	*Her*	*Hers*
		Neuter	*It*	*It*	*Its*	*Its*
	Plur.		*They*	*Them*	*Their*	*Their's*
The Interrogative	of Perſons		*Who*	*Whom*	*Whoſe*	*Whoſe*
	of Things		*What*		*Whereof*	

Q. *Which* Pronouns *are Subſtantive, and which are Adjective?*

A. The *Pronouns* are divided into Subſtantives and Adjectives; the *Pronouns* Subſtantive are, *I*, *thou* or *you*, *we*, *ye* or *you*, *himſelf* and *themſelves*: The Adjectives are, *he*, *ſhe*, *they*, *it*, *my*, *mine*, *thy*, *thine*, *our*, *ours*, *your*, *yours*, *her*, *their*, *theirs*, *who*, *what*.

The following Word, *this*, *that*, *the ſame*, are not *Pronouns*, but *Adjectives*.

For they are not put to ſupply the Place of the Noun Subſtantive; but are joined to Subſtantives, juſt as other Adjectives are; as, *this Man*, *that Man*, *which Man*, *the ſame Man*. And if at any time we meet them without their Subſtantives, which is not often, yet the Subſtantives are underſtood.

This makes in the Plural Number *theſe*, and *that* makes *thoſe*.

1. *That* is often uſed inſtead of *who*, *whom*, or *which*; as, *I ſaw a Man that* [who] *had been on the ſame Side that* [which] *I had been on. He is the Man that* [whom] *we ſaw.*

2. *This* and *that* are called Demonſtratives, becauſe they ſhow what particular Perſon or Thing you mean: And they frequently have *very* put after them, for the fuller and more clear Demonſtration of what you mean.

This and *That* are ſaid both of Perſons and Things; as, *this* or *that Man*, *this* or *that Book*.

Which is an Adjective, and is the ſame in both Numbers; it is uſed when we ſpeak of Things, as *who* and *whom* are when we ſpeak of Perſons.

Which is called an Interrogative when it is uſed in asking a Queſtion; as, *Which is the Place?* And it is alſo called a Relative, when it has Relation to ſome Subſtantive expreſſed or underſtood; as, *Which Thing will never do. Here is the Ring which* [Ring] *you loſt*.

Own which is uſed ſometimes after the Pronouns Poſſeſſive in an emphatical or expreſſive manner, is alſo an Adjective; as, *my own Houſe*, *your own Lands*, Alexander'*s own Sword*.

The Word *ſelf* makes in the Plural *ſelves*, and has always a Pronoun Adjective before it; as, *my ſelf*, *thy ſelf*, *our ſelves*, *your ſelves*.

But we commonly ſay *himſelf*, for *his ſelf*, *itſelf*, for *its ſelf*, and *themſelves*, for *their ſelves*; except *own* be added; for then we ſay, *his own ſelf*, *its own ſelf*, *their own ſelves.*

CHAP. X.

Of the Verbs, *with Notes concerning* Tenſes *or* Times, Perſons, *and* Moods.

Q. W*Hat is a* Verb?

A. A *Verb* is a Word that betokeneth *being*, *doing*, *or ſuffering.*

1. *Being* is here to be taken not only in its common Senſe of Exiſtence, but alſo in its largeſt Senſe, as it denotes the *being* in ſome Poſture or Situation, or Circumſtance, or ſome way or other affected; as, *to ſtand*, *to ſit*, *to hang*, *to lie*, *to abide*, *to be cold*, *to be hot*, *to be wet.*

2. *Doing*, denotes all manner of Action; as, *to fight*, *to write*, *to play*, *to dance*, &c.

3. *Suffering* denotes the Impreſſions that Perſons or Things receive: We are to conſider, that as Perſons or Things act or do, ſo they are often acted upon, or become the Subject of Action themſelves; as, *Charles beats*, here beats denotes the Action of *Charles*; *Charles is beaten*, here *is beaten* denotes the Impreſſion or Suffering that *Charles* receives; for *Charles* is the Subject on which the Action of *Beating* is exerciſed.

Q. *What Words are* Verbs?

A. All thoſe Words that denote or ſignify *Being*, *Doing*, or *Suffering*, are called *Verbs.*

Thoſe *Verbs* that ſignify merely *Being* may be called *Eſſential Verbs*; thoſe that ſignify *Doing* are called *Verbs Active*; thoſe that ſignify *Suffering* are called *Verbs Paſſive*. But we have, ſtrictly ſpeaking, no *Verbs Paſſive*.

NOTE I. *Of* Tenſe *or* Time.

Q. *What is* Tenſe?

A. Tenſe is the *Time* of the *Verb.*

Q. *What is the* Time *of a* Verb?

A. The *Tenſe* or *Time* of a *Verb* relates to a Thing *a doing*, *done*, or *not done.*

Q. *How many* Tenſes *are there*?

A. As for *Tenſes* or *Times*, the natural or proper Number is three, becauſe all *Time* is either *paſt*, *preſent*, or *to come:* That is,

I. The *Preſent Time*, that *now is.*

II. The *Preter Time*, that *is paſt.*

III. The *Future Time*, that is yet *to come.*

If we conſider whether an Action be perfect, or imperfect, we may make ſix *Tenſes* or *Times*; that is, three times of the Imperfect Action, and three times of the Perfect Action. As,

I. The *Preſent* Time of the Imperfect Action; as, *I ſup*, *I do ſup*, or *I am at Supper* now, but have not yet done.

II. The *Preter* Time of the Imperfect Action; as, *I was at Supper* then, but had not yet done it.

III. The *Future* Time of the Imperfect Action; as, *I ſhall ſup*, or *ſhall be* yet *at Supper*; but not that I ſhall have then done it.

IV. The *Preſent* Time of the Perfect Action; as, *I have ſupped*, and it is now done.

V. The *Preter* Time of the Perfect Action; as, *I had then ſupped*, and it was then done.

VI. The *Future* Time of the Perfect Action; as *I ſhall have ſupped*, and ſhall have done it.

Q. *How many* Tenſes *are there in* Engliſh?

A. There are in *Engliſh* two *Tenſes* or *Times*, the *Preſent Time*, and the *Preter Time.*

Q. *How do you know them?*

A. The *Preſent Tenſe* or *Time* is the *Verb* itſelf, as *burn*.

A. The *Preter Tenſe* or *Time* is commonly made by adding *ed* to the *Preſent Tenſe* as *burned*.

But if the *Preſent Tenſe* ends in *e*, as *Love*, then the *Preter Tenſe* is made by only adding *d* to the *Preſent*; as *loved*. The frequent Contraction of this *Tenſe* is very blameable: As, *lov'd for loved*, *drown'd* for *drowned*; unleſs in Poetry, when the Verſe requires it.

Q. *But if we have but two* Tenſes, *how do we expreſs the other* Times *of the Verb?*

A. We do it by the help of certain other Words called *Helping* Verbs.

In ſome Words whoſe *Preſent Tenſe* ends in *d* or *t*, the *Preter Tenſe* is the ſame with the *Preſent Tenſe*; as *read*, *read*; and then the Senſe of the Place, and *Helping Verbs* muſt diſtinguiſh them. It is very probable they are Contractions of *ed*, and ſo ſhould be writ with a double *dd* or *tt*; as *I have readd*, *ſheadd*, or *ſhedd*, *ſhreadd*, *ſpreadd*, *caſtt*, *hiſtt*, *knitt*, *hurtt*, *putt*, *ſhutt*, *ſett*, *ſlitt*, *ſplitt*, *thruſtt*, *wett*, *ſweatt*.

Q. *Does the* Preter Tenſe *always end in* ed?

A. Not always; for ſometimes it ends in *t*, or *en*. For there are a great many Irregularities in the *Preter Tenſe*, that is, there are a great many Words of this *Tenſe* which do not end in *ed*.

NOTE II. *Of the* Perſons *of the* Verb.

When we ſpoke of the Pronouns, there was mention made of the *Perſons*, which are three in both Numbers; *I*, *thou* or *you*, *he* or *ſhe*, for the Singular; *We*, *ye* or *you*, and *they*, for the Plural.

The Diſtinction of Perſons and Numbers in the *Engliſh* Verbs, is chiefly ſignified by theſe Pronouns being put before them; as, *I burn*, *they burn*; or in the third Perſon by any other Subſtantive; as, *the Fire burns*, *the Boys play.*

In *Engliſh* there is no Change at all made of the Verbs; except in

The Second Perſon Singular of the Preſent Tenſe, and in the Second Perſon Singular of the Preter Tenſe, which Perſons are diſtinguiſhed by the Addition of *eſt*; as, *thou burneſt*, *thou readeſt*, *thou burned'ſt*, *thou loved'ſt.* So likewiſe

In the Third Perſon of the Preſent Tenſe, an Alteration is made by adding the ending *eth*, or *s*, (or *es* if the Pronunciation requires it;) as, *he burneth* or *burns*, *he readeth* or *reads.* In all the other Perſons the Word is the ſame; as, *I burn*, *we burn*, *ye burn*, *they burn.* So, *I burned*, *he burned*, *we burned*, *ye burned*, *they burned*, &c.

If the Preſent Tenſe ends in *e*, then *ſt* is added inſtead of *eſt*, in the Second Perſon, and *th* inſtead of *eth* in the Third Perſon; as, *I love*, *thou loveſt*, *he loveth.*

Some Obſervations relating to the Second and Third Perſons of Verbs.

In the Second Perſon of the Helping Verbs, *Will* and *Shall*, we ſay *wil't*, *ſhal't*, by a Figure called a *Syncope*, for *will'ſt*, *ſhall'ſt:* Likewiſe *haſt* in the Second Perſon for *ha'ſt*, that is *hav'ſt* or *haveſt*; ſo in the Third Perſon, *hath*, that is, *ha'th* for *hav'th* or *haveth*; alſo *had* for *hav'd.*

Q. *Do all Perſons take* eth *in the third Perſon Singular?*

A. The Helping Verbs *will*, *ſhall*, *may*, *can*, never take the ending *eth* in the Third Perſon; for we do not ſay, *He willeth fight*, *he canneth fight*, &c. but *he will fight*, *he can fight*, &c.

Q. *How do the Perſons Plural of Verbs end?*

A. The Perſons Plural keep the Termination of the Firſt Perſon Singular.

Theſe Perſonal Terminations or Endings, *eſt* and *eth*, are omitted when the Verb is uſed in an Imperative or commanding Senſe; as, *fight thou*, not *fighteſt thou*; *let the Soldier fight*, not *let the Soldier fighteth*, or *fights*. Sometimes alſo they are left out after the Conjunctions, *if*, *that*, *though*, *although*, *whether*; as, *If the Senſe require it*, for *if the Senſe requireth*, or *requires it*: *He will dare, though he die for it*, that is, *though he dies for it*. So, *if I were*, for *was*: Theſe Endings of the Perſon of the Verb are alſo ſometimes left out after ſome other Conjunctions and Adverbs, eſpecially when the Verb is uſed in a commanding or depending Sentence.

In the Endings *eſt*, *eth*, *ed*, and *en*, the Vowel *e* is oftentimes left out, unleſs the Pronunciation forbids it; and its Abſence is, when it is neceſſary, denoted by an ['] Apoſtrophe; as, *do'ſt* for *doeſt*, *do'th doth* for *doeth*, *did'ſt didſt* for *dideſt*, *plac'd* for *placed*, *burn'd burnt* for *burned*, *know'n known* for *knowen*.

The Verb is alſo often uſed without expreſſing either the Perſon or Thing that is, does, or ſuffers, or the Number; and then the Prepoſition *to* is ſet before it; as, *to burn*, *to love*.

When the Verb is thus uſed, it is called a Verb Infinite or Infinitive, that is, not bounded; becauſe its Signification is not determined to any Perſon or Number. This is uſed like the Infinitive Mood in *Latin*, and is placed after Verbs and Adjectives; as, *I love to fight*, *it is good to labour*: It is alſo uſed as a Subſtantive; as, *To pray is a good Action*, that is, *to pray* or *Prayer is a good Action*. But the Prepoſition *to* is ſometimes omitted or left out, eſpecially after the Helping Verbs *do*, *will*, *ſhall*, *may*, *can*, and their Preter Tenſes, *did*, *would*, *ſhould*, *might*, *could*; alſo after, *muſt*, *let*, *bid*, *dare*, *help*, and *make*; as, *I do read*, *I will teach.*

NOTE III. *Of the* Moods.

Q. *What is* Mood?

A. As Caſes are the different Endings of the Noun, which are uſed to denote the Reſpect or Reference that Things have to one another; ſo Moods are the different Endings of the Verb, that are made uſe of to expreſs the Manners or Forms of its ſignifying the *Being*, *Doing*, or *Suffering* of a Thing. The *Being*, *Doing*, or *Suffering* of a Thing, may be conſidered not only ſimply by itſelf, but alſo as to the Poſſibility of a Thing, that is, whether it can be done or not; as to the Liberty of the Speaker, that is, whether there be no Hindrance to prevent his doing of a Thing; as to the *Inclination of the Will*, that is, whether the Speaker has any Mind or Intention to the doing of it; or to the Neceſſity of the Action to be done, that is, whether there be any Obligation of any kind upon a Perſon to do a Thing.

They commonly reckon in *Latin* four Moods, the Indicative, the Imperative, the Subjunctive, and the Infinitive.

1. The Indicative declares, demands, or doubts; as, *I love*, *do I love.*

2. The Imperative commands, entreats, exhorts, or permits; as, *let me love.*

3. The Subjunctive depends upon ſome other Verb in the ſame Sentence, with ſome Conjunction between; as, *he is mad*, *if he were there.*

4. The Infinitive is uſed in a large undetermined Senſe; as, *to love.*

Q. *Has the* Engliſh *Tongue any Moods?*

A. There are no Moods, becauſe the Verb has no Diverſity of Endings, to expreſs its Manners of ſignifying.

Q. *How do you then expreſs the different Manners of Verbs, whether a Thing may or can be done,* &c. ?

A. We do all that by the Aid of Auxiliary or Helping Verbs, which in the *Latin*, and ſome other Languages, is done by the Diverſity of Terminations or Endings.

For the Poſſibility of the Thing is expreſſed by *can* or *could*; the Liberty of the Speaker to do a Thing by, *may* or *might*; the Inclination of the Will is expreſſed by, *will* or *would*; and the Neceſſity of a Thing to be done by, *muſt* or *ought*, *ſhall* or *ſhould.*

Queſtions relating to the Tenth Chapter.

Q. *What do you mean by an* Eſſential Verb ?

A. A *Verb* that ſignifies *Being.*

Q. *What do you mean by a* Verb Active ?

A. A *Verb* that ſignifies *Doing*; as, *to love*, *to eat*, *to read*, *to make.*

Q. *What do you mean by a* Verb Paſſive ?

A. A *Verb* that ſignifies *Suffering.*

Q. *Have we any* Paſſive Verbs ?

A. No: For we have no one Word that denotes *Suffering*, but are obliged to make uſe of two or three Words to ſupply that Want.

Q. *How do we diſtinguiſh the* Perſons *of the* Verbs ?

A. We diſtinguiſh the Second Perſon Singular of the Preſent and Preter Tenſe by the ending *eſt*; as, *thou loveſt*, *thou burneſt*: And the Third Perſon Singular of the Preſent Tenſe by the ending *eth* or *s*; as, *he loveth* or *loves.* But the Diſtinction of the Perſons and Numbers of Verbs, is chiefly performed by the Pronouns, *I*, *we*, &c. being put before them, or in the Third Perſon by any Subſtantive; as, *the Fire burns*, *Boys play.*

Q. *What do you mean by the* Preſent Tenſe ?

A. The *Time* that now is.

Q. *What do you mean by the* Preter Tenſe ?

A. The *Time* that is paſt.

Q. *What do you mean by the* Future Tenſe ?

A. The *Time that is yet to come.*

Q. *Whence comes the Word* Verb ?

A. From *Verbum* a *Word*, it being ſo called by way of Eminence ; for it is the chief Word in a Sentence, and there is no Sentence, wherein it is not either expreſſed or underſtood.

CHAP. XI.

Of the PARTICIPLE.

BEfore we come to give you an Account of the Helping *Verbs*, it is neceſſary that we ſay ſomething of that Part of Speech which is called a *Participle*, becauſe it is frequently joined to thoſe *Verbs.*

Q. *What is a* Participle ?

A. A *Participle* is a Part of Speech derived of a *Verb*, and betokens *Being*, *Doing*, or *Suffering*, as a *Verb* does ; but it is otherwiſe like a *Noun Adjective.*

I. *Derived of a* Verb] It always comes from ſome *Verb* ; as from, *to love*, come the *Participles loving* and *loved*, from *to burn* come *burned* and *burning.*

II. *Signifies* being, doing, *or* ſuffering] 1. It ſignifies *Being*, *I have been a Child*, *I was ſitting.*

2. It ſignifies *Doing* ; as, *I am reading the Book*, *I was ſweeping the Houſe*, *I have burned the Wood.*

3. It ſignifies *Suffering* ; as, *I was burned*, *I was whipped*, *I was abuſed*, &c.

Q. *Are the* Participles *ever uſed as* Adjectives?

A. Yes.

III. *But is otherwiſe like a* Noun-Adjective] that is, it is often joined to a *Subſtantive* juſt like an *Adjective*; as, *a loving Child*, *a dancing Dog*, *a ſhaved Head*, *a ruined Man*; yet in theſe Examples you ſee how they ſignify *doing* or *ſuffering*, as the *Verb* does: They ſignify *Doing*; as, *a loving Child*, i. e. *a Child that loves*; *a dancing Dog*, i. e. *a Dog that dances:* They ſignify *Suffering*; as, *a ſhaved Head*, i. e. *a Head that is ſhaved*; *a ruined Man*, i. e. *a Man that is ruined.*

Q. *How many* Participles *are there?*

A. There are two *Participles*, the *Active Participle*, which ends in *ing* as *loving*, and the *Paſſive Participle*, which ends in *ed* as *loved.*

The *Participle* which ends in *ing*, is called the *Active Participle*, becauſe it has an *Active Senſe*, or ſignifies *doing*; as, *I am cutting a Stick.* The *Participle* which ends in *ed*, is called the *Paſſive Participle*, becauſe we, having in *Engliſh* no *Paſſive Voice*, that is, no diſtinct Ending to diſtinguiſh a *Verb* that ſignifies *doing*, from a *Verb* that ſignifies *ſuffering*, make up this Want by the Help of the *Verb am*, and this *Participle*; as, *I am loved*, *I am burned.*

N. B. For this *Participle* cannot be properly called a *Paſſive Participle* from its Signification alone, it being alſo often uſed in an *Active Senſe*; as, *I have loved the Man*, *I had burned the Papers.*

The *Active Participle* is made by adding *ing* to the *Verb*; as, *burn*, *burning*, *fight*, *fighting*; but if the *Verb* ends in *e*, as *love*, then the *e* is left out in the *Participle*, as, *loving.*

Q. *Does the* Active Participle *always end in* ing?

A. Yes.

Q. *Why is the* Participle *in* ing *called the* Active Participle?

A. Becauſe it ſignifies *Action* or *Doing.*

This *Participle* is often uſed as a Subſtantive; as, *In the Beginning*, *a good Underſtanding*, *an excellent Writing.*

This *Participle* is uſed in a peculiar manner with the *Verb to be*, eſpecially in Anſwer to a Queſtion; as, Q. *What was you doing?* *A.* I was writing. Q. *Have you been writing?* *A.* I have been writing, *&c.* And in this Caſe *a* is often ſet before the *Participle*; as, *he is a-going*, *it is a-doing*, *he was a-dying*, &c. And particularly after the *Verbs* of Motion, *to go*, *to come*; as, *he goes a-hunting*, *ſhe came here a-crying*: *Why come you hither a-ſcolding?*

Q. *What is the Meaning of* a *in* he goes a-hunting, he is a-dying?

A. The *a* is undoubtedly the Remains of the Prepoſition *on* rapidly pronounced. *John* xxi. 3. in *Saxon* the Words of *Peter* are, *Ic wille gan on fixoth*, I will go a-fiſhing. And there is, *And going on hunting*, in *Stow*'s *Summary*, p. 10.

The *Paſſive Participle* is made by adding *ed* to the *Verb*; as, *burn*, *burned*, *kill*, *killed*: But if the *Verb* ends in *e*, as *love*, then it is made by adding *d*, as *love*, *loved.*

Q. *Why is the* Participle *in* ed *called the* Paſſive Participle?

A. Becauſe *that*, with the Verb *to be*, makes up the whole *Paſſive Voice.*

Q. *Doth the* Paſſive Participle *always end in* ed?

A. The *Preter Tenſe* and the *Paſſive Participle* are regularly the ſame, both ending in *ed*, as *burned.* But are often ſubject to Contractions and other Irregularities, which are ſometimes the ſame in both;

as, *teach*, *taught*, *taught*, *bring*, *brought*, *brought*: And ſometimes different; as, *ſee*, *ſaw*, *ſeen*; *give*, *gave*, *given*.

This *Participle* being uſed with the Verb *to be*, has the ſame Senſe with Words which end in *able* or *ible*; ſuch are *admirable*, *viſible*, and it relates to the *Future Time*; as, *it is to be admired*, that is, it is *admirable*; *it is to be ſeen*, that is, it is *viſible*, &c.

Q. *Are not the* Participles *really mere Adjectives?*

A. We have already obſerved, that the *Participles* often become Adjectives; but we cannot therefore by any means grant, that they are therefore always mere Adjectives, as ſome do affirm, they being often uſed in ſuch a Senſe where no Adjective can have place: For in theſe Examples, *I am writing a Book*, *he is mending a Pen*, *we have burned the Coals*, *ye have praiſed the Horſe*, I cannot ſee how any of theſe Participles are uſed as Adjectives.

Queſtions relating to the Eleventh Chapter.

Q. *Are the Participles ever uſed as Adjectives?*

A. Yes.

Q. *When are they ſo uſed?*

A. 1. When they have no reſpect to Time; as, *a learned Book.*

2. When they are joined to Subſtantives; as, an *Underſtanding Man*, *a writing Deſk*, *a carved Head.*

3. If they may be compared, as, *learned*, *more learned*, *moſt learned.*

4. If they are compounded with a Prepoſition, that the Verb they come from cannot be compounded with; as, *unbecoming*, *unheard*, *unſeen*; for we do not ſay, *to unbecome*, *to unhear*, &c.

CHAP. XII.

Of the Helping Verbs which are defective.

WE have already obſerved, that the Verbs in *Engliſh* do not change their Endings as in the *Latin*, to denote the Times of *Being*, *Doing*, or *Suffering*, and the Moods or Manners of their ſignifying: For in our Tongue all theſe Matters are performed by the Aſſiſtance of certain Words which we call Auxiliary or Helping *Verbs*: Of which we ſhall now treat, beginning with thoſe that are defective.

Q. *What do you mean by a Helping* Verb ?

A. A *Verb* that is put to another *Verb* to denote or ſignify the *Time*, or the *Mood* or Manner of a Verb.

Q. *Which Verbs are thoſe ?*

A. *Do*, *will*, *ſhall*, *may*, *can*, with their Preter Tenſes, *did*, *would*, *ſhould*, *might*, *could*, as alſo *muſt*, which are ſet before any other *Verbs*, the Prepoſition *to* being left out; except after *ought*.

So likewiſe theſe Verbs, *bid*, *dare*, *let*, *make*, being ſet before an Infinitive Verb, the Prepoſition *to*, is left out.

Q. *What do you mean by a* Defective Verb ?

A. We call the *Helping Verbs* defective ones, becauſe they are not uſed but in their own Tenſe, (that is, the Preſent Tenſe) and the Preter Tenſe; beſides they have no Participles, neither do they admit any *Helping Verbs* to be put before them.

But theſe two, *do* and *will*, becauſe they are ſometimes uſed as Abſolute Verbs, are therefore formed throughout all Tenſes, that is, they have

Participles, [*doing*, *do'n*, *willing*, *willed*] and do alſo admit of the Auxiliary or Helping Verbs before them, to expreſs the Times, *&c.* that is, when they are uſed as Verbs abſolute, but not when they are Helping Verbs.

Q. *When a* Helping Verb *is joined to another Verb, does it change its Ending to make the Second and Third Perſon Singular?*

A. When the *Helping Verb* is put before another Verb, it changes its own Ending, but the Verb that it aſſiſts is always the ſame; for Example,

I do burn, *thou doſt burn*, *he doth burn*, &c.

Here you ſee the Helping Verb *do*, changes its Ending, but in *burn* there is no change of Ending at all.

Do and *Did*.

Do does emphatically denote the Preſent Time, and *did* the Preter Time: As, *I burn*, *I burned*, or in a more emphatical or expreſſive Manner, *I do burn*, *I did burn*. They are thus formed:

I do, *thou doſt* or *you do*, *he doth* or *does*. Plural. *We do*, *ye do* or *you do*, *they do.*

I did, *thou didſt* or *you did*, *he did.* Plural. *We did*, *ye did* or *you did*, *they did.*

Shall and *Will*.

Shall and *Will* denote the Future Time, or the Time yet to come; as, *It ſhall burn*, *it will burn.* They are thus formed:

I ſhall, *thou ſhalt* or *you ſhall*, *he ſhall.* Plural. *We ſhall*, *ye ſhall* or *you ſhall*, *they ſhall.*

I will, *thou wilt* or *you will*, *he will.* Plural. *We will*, *ye will* or *you will*, *they will.*

Q. *Is there any Difference between* ſhall *and* will?

A.

A. Shall in the firſt Perſons, as, *I ſhall*, *we ſhall*, ſimply expreſſes the future Action or Event: But in the ſecond and third Perſons; as, *He ſhall*, *they ſhall*, it promiſes, commands or threatens.

A. Will in the firſt Perſons; as, *I will*, *we will*, promiſes or threatens: But in the ſecond and third Perſons; as, *thou wilt* or *you will*, *ye will* or *you will*, *he will*, *they will*, it barely foretells.

Thus when I ſay, *I ſhall go*, or *I will go*, I declare my Willingneſs or Reſolution to go: But if I ſay, *you ſhall go*, there is a plain Command or Injunction. So in *I ſhall burn*, *thou wilt* (or *you will*,) *he will*, *we ſhall*, *ye will*, *they will burn*; here I barely foretell: But in *I will*, *thou ſhalt* (or *you ſhall*,) *he ſhall*, *we will*, *ye ſhall*, *they ſhall burn*; I promiſe that it ſhall be, or I will ſee that it ſhall be done.

Should and *Would.*

Shall makes *ſhould*, and it is thus formed;

I ſhould, *thou ſhouldſt* or *you ſhould*, *he ſhould*. Plural. *We ſhould*, *ye ſhould* or *you ſhould*, *they ſhould*.

N. B. Shouldſt is uſed for *ſhouldeſt*, as *wouldſt* for *wouldeſt*.

Should tells what was, or had been to come.

Will makes in the Preter Tenſe *would*, and it is thus formed;

I would, *thou wouldſt* or *you would*, *he would*. Plural. *We would*, *ye would* or *you would*, *they would*.

Should tells what was, or had been to come.

Q. *Is there any Difference between* ſhould *and* would?

A. There is this Difference between *would* and *ſhould*, that *would* intimates the *Will* or *Intention* of the Doer, but *ſhould* the bare *Futurity*, or that the Thing will be; as, *I would burn*, that is, I am willing to burn; *I ſhould burn*, i. e. I ought to burn.

May

May and *Can.*

May, and its Preter Time *might*, denote or intimate the Power of doing a Thing. They are thus formed;

I may, *thou mayſt* or *you may*, *he may*. Plural. *We may*, *ye may* or *you may*, *they may*.

I might, *thou might'ſt* or *you might*, *he might*. Plural. *We might*, *ye might* or *you might*, *they might*.

Can, and its Preter Time *could*, intimate the Power of doing a Thing, and are thus formed;

I can, *thou canſt* or *you can*, *he can*. Plural. *We can*, *ye can* or *you can*, *they can*.

I could, *thou could* or *you could*, *he could*. Plural. *We could*, *ye could* or *you could*, *they could*.

Q. *Is there any difference between* may *and* can?

A. There is this difference between *may* and *can*, *may* and *might*, are ſpoken of the Right, Lawfulneſs, or at leaſt, the Poſſibility of the Thing: But *can* and *could*, of the Power and Strength of the Doer. As, *I might burn*, i. e. It was poſſible or lawful for me to burn; *I can burn*, that is, *I am able to burn*; *I could burn*, i. e. *I was able to burn*.

N. B. Mayſt for *mayeſt*, *mightſt* for *mighteſt*, *can* for *caneſt*.

Muſt and *ought* imply Neceſſity, or denote that the Thing is to be done; as, *I muſt burn*, *I ought to read*.

I muſt, *thou muſt* or *you muſt*, *he muſt*. Plural. *We muſt*, *ye muſt* or *you muſt*, *they muſt*.

I ought, *thou oughteſt* or *you ought*, *he ought*. Plural. *We ought*, *ye ought* or *you ought*, *they ought*.

Muſt comes from the *Saxon*, *moſt*, a Word of the ſame Signification.

Can, *may*, *will*, and *muſt*, are uſed with Relation both to the Preſent and Future Time. *Shall* is uſed only in the Future, and *ought* in the Preſent Time. But *could*, the Preter Time of *can*, *might*, the Preter Time *may*, and *would*, the Preter of *will*, have relation both to the Time paſt and to come: But *ſhould* from *ſhall*, relates only to the Future Time.

But if *have* follows *muſt*, *ought*, and *ſhould*, then they relate to the Time paſt; as, *I ought to have done it*, *I muſt or ſhould have gone thither.*

Q. *Give me the* Preter Time *if the defective Helping Verbs?*

A. *Do* in the Preter Tenſe makes *did*, *may* makes *might*, *can* makes *could*, *will* makes *would*, *ſhall* makes *ſhould*. But *muſt* and *ought* have no Preter Tenſe.

CHAP. XIII.

Of the Perfect Helping Verbs, Have, *and* Am *or* Be.

THE Verbs mentioned in the foregoing Chapter, are called Defective, becauſe they take no Helping Verbs before them, on any Occaſion; neither are they uſed beyond the Preter Tenſe or Time: Now, for the contrary reaſon theſe following Verbs are ſaid to be perfect and entire; *i. e. Have* and *Am* or *Be.*

Q. *Why are theſe Verbs called* Perfect Helping *Verbs?*

A. Becauſe they are formed like other Verbs.

Have.

Have is a Verb of very great uſe among us, and in all other modern Languages; for it is uſed to denote divers Times or Tenſes of Verbs, both in an Active and Paſſive Signification; and becauſe it aſſiſts, or helps to denote the Times of Verbs, it is called a Helping Verb. But when it is not joined with another Verb then it denotes Poſſeſſion, and has a Noun always following it; as, *I have a Book*, *I had a Horſe*. It is thus formed;

Preſent Tenſe.

I have, *thou haſt* or *you have*, *he hath* or *has*. Plural. *We have*, *ye have* or *you have*, *they have*.

Preter Tenſe.

I had, *thou hadſt* or *you had*, *he had*. Plural *We had*, *ye had* or *you had*, *they had*.

The Active Participle is *having*; the Paſſive Participle is *had* for *haved*.

Have denotes the Time of the Action to be juſt paſt when we ſpoke; as, *I have dined*. *Had* denotes the Action to have been finiſhed at that time, when we were diſcourſing of the Matter; as, *I had dined*, that is, when *Peter came to my Houſe*.

But *had* does likewiſe intimate the Time paſt of an Action not done, but intended to be done; *I had go'n thither*, *but* Peter *prevented me*; *I had dined with you*, *but the Rain hindered me*.

But when *ſhall* or *will* is added to *have*, it ſignifies the Time that will be paſt; as *I ſhall have burned*, *he will have burned*.

Am *or* Be.

To ſupply the want of Verbs Paſſive in our Language, We, as well as the other modern Languages, make uſe of the Helping Verb *am* or *be*.

Am or *be* being joined to the Paſſive Participle makes up the Paſſive Voice; as, *I am loved*: But when it is uſed by itſelf, it ſignifies *being*.

Am or *be* is alſo ſometimes uſed with the Active Participle to expreſs Action or Doing: As, *I am writing*, for *I write*; *I was writing*, *I have been writing*, *I had been writing*.

This Verb is very irregular, as it often happens that thoſe things which are moſt vulgar or common are moſt irregular: and it has a double or twofold Formation.

Preſent Time.

I am, *thou art* or *you are*, *he is*. Plural. *We are*, *ye are* or *you are*, *they are*. Or,

I be, *thou be'ſt*, *he be*. Plural. *We be*, *ye be*, *they be*.

The Preter Tenſe.

I was, *thou waſt* or *you were*, *he was*. Plural. *We were*, *ye were* or *you were*, *they were*. Or,

I were, *thou wert*, *he were*. Plural *We were*, *ye were*, *they were*.

When it is uſed infinitively, it makes *to be*; the Active Participle is *being*; the Paſſive Participle is *been*; for which ſome corruptly write *bin*.

Q. *When are* be *and* were *to be uſed inſtead of* am?

A. The ſecond Formation or Ending of the Preſent Tenſe, that is, *be*, *be'ſt*, *be*, &c. and the ſecond Formation of the Preter Tenſe, that is, *were*, *wert*, *were*, &c. is for the moſt part uſed after the Conjunctions *if*, *that*, *although*, *whether*; as, *if I be then alive: I do not know whether it were he or no.* *Be* is alſo uſed after the Verb *let*; as, *let him be*, &c.

N. B. But ſome are for making this ſecond Formation a Subjunctive Mood.

Do, *did*, *ſhall*, *ſhould*, *will*, *would*, *can*, *could*, *may*, *might*, are always ſet before the Verb in the Preſent Time; as, *I do burn*, &c. But *have*, *had*, *am*, *be*, *was*, *been*, are ſet before the Active and Paſſive Participle; as, *I have loved*, *I am loving*.

Theſe Helping Verbs are likewiſe often joined together; as, *I might have died*; but then one of them expreſſes the Manner, the other the Time of the Verbs ſignifying; except in *be* or *been*, which is uſed to denote *being* or *ſuffering*, i. e. *to be done.*

CHAP. XIV.

Of the Irregular VERBS.

WE ſhall now give you an Account of the Irregular Verbs of our Tongue: Where are two Things to be taken notice of.

Q. *Wherein does the* Irregularity *of the* Engliſh *Verbs conſiſt?*

A. 1. The *Irregularity* relates only to the Formation of the Preter Tenſe, and the Paſſive Participle.

For in our Irregular Verbs, we have nothing elſe Irregular.

2. This Irregularity does not relate to foreign Words, but only to the Native Words of our Tongue.

By foreign Words, I mean thoſe that we have borrowed from the *Latin*, *French*, *Italian*, *Spaniſh*, or *Welch*, of which there are a great Number: But I call thoſe native Words, which take their Original from the old *Teutonick* or *Saxon* Language; all which are Words of one Syllable, or derived from Verbs of one Syllable.

The firſt Irregularity, and that which is the moſt general, took its riſe from our Quickneſs of Pronunciation, by changing the Conſonant *d* into *t*, (the Vowel *e* in the regular Ending *ed*, being cut off) that the Pronunciation might be made more eaſy and free. And it ſeems indeed to be rather a Contraction than an Irregularity.

For *c*, *ch*, *ſh*, *f*, *k*, *p*, *x*, and the Conſonants *ſ*, *th*, pronounced hard, and ſometimes *l*, *m*, *n*, *r*, (when a ſhort Vowel goes before) more eaſily take *t* after them than *d.* As *plac't* for *plac'd* or *placed*, *ſnatch't* for *ſnatch'd* or *ſnatched*, *fiſh't* for *fiſh'd* or *fiſhed*, *ſtuff't* for *ſtuff'd* or *ſtuffed*, *clapt* for *clap'd* or *clapped*, *mixt* for *mix'd* or *mixed*, *wak't* for *wak'd* or *waked*, *dwel't* for *dwell'd* or *dwelled*, *ſmel't* for *ſmell'd* or *ſmelled*, from the Verbs, *to place*, *to ſnatch*, &c.

But ſometimes when a long Vowel goes before, it is either ſhortened, or changed into a ſhort one, for the ſake of quicker Pronunciation; as *kept*, *ſlept*, *wept*, *crept*, *ſwept*, *lept*, from the Verbs *to keep*, *to ſleep*, *to weep*, *to creep*, *to ſweep*, *to leap.*

But *d* remains after the Conſonants *b*, *g*, *v*, *w*, *z*, and *ſ*, *th*, when they are ſoftly pronounced; and *d* likewiſe remains after *l*, *m*, *n*, *r*, when a long Vowel goes before; for they more eaſily unite and join together with *d* than with *t*, by reaſon of the like Direction of the Breath to the Noſtrils. So, *liv'd*, *ſmil'd*, *raz'd*, *believ'd*, from *live*, *ſmile*, *raze*, *believe.*

Except when the long Vowel is ſhortened before *l*, *m*, *n*, *r*; or when *b* and *v*, are changed into *p* or *f*, and the ſofter Sound of the Letters *ſ*, *th*, paſſes into their harder Sound: As, *felt* from *feel*, *dealt* from *deal*, *dreamt* from *dream*, *meant* from *mean*, *left* from *leave*, *bereft* from *bereave*, &c.

But in ſome Words whoſe Preſent Tenſe ends in *d* or *t*, the Preter Tenſe is the ſame as the Preſent Tenſe; as in the Preſent *read*, Peter *read*; in the Preſent *caſt*, ſo in the Preter *caſt:* But it is very probable they are Contractions of *ed*, and ſhould be writ with a double *dd* or *tt*.

Verbs ending in *y*, either take a *d* with an Apoſtrophe; as, *marry*, *marry'd*, or elſe change *y* into *ied*; as *married*, *tarried*, *carried*, &c.

There is another common Irregularity, but which relates only to the *Paſſive Participle*; for the *Paſſive Participle* was formerly often formed in *en*, in Imitation of the *Saxons:* And we have a great many of this ſort, eſpecially when the *Preter Time* ſuffers any remarkable Irregularity. But this Ending may be reckoned as another Formation of the *Participle* ; as, *been*, *given*, *taken*, *ſlay'n*, *know'n*, from the Verbs *to be*, *to give*, *to take*, *to ſlay*, *to know*.

We do alſo uſe, *written*, *bitten*, *eaten*, *beaten*, *ſhotten*, *rotten*, *choſen*, *broken*, as well as *writ*, *bit*, *eat*, *beat*, *ſhot*, *rot*, *choſe*, *broke*, &c. in the *Paſſive Participle*, though not in the *Preter Tenſe* ; from the Verbs, *to write*, *to bite*, *to eat*, *to beat*, &c. For Example, we ſay, *I eat*, but not *I eaten*, but we ſay, *I have eaten*, or *eat*.

So likewiſe we ſay, *ſow'n* or *ſow'd*, *ſhewn* or *ſhew'd*, *hew'n* or *hew'd*, *mow'n* or *mow'd*, *loaden* or *loaded*, *laden* or *laded*, from the Verbs *to ſow*, *to ſhew*, *to hew*, *to mow*, *to load* or *lade*.

But the Irregularities of the Verbs will beſt appear, if we put them alphabetically ; firſt thoſe that alter the *Preſent Tenſe*, the *Paſſive Participle* being the ſame with it ; and then thoſe that have a *Paſſive Participle* different from the *Preter Tenſe*.

Thoſe that have this Mark (*) before them, are not proper or uſual.

TABLE I.

Preſ. Tenſe.	*Pret. Tenſe* and *Partic.*	*Preſ. Tenſe*	*Pret. Tenſe* and *Partic.*
Awake	Awoke	Gird	Girt and
Abide	Abode		Girded
Be	Been	Grind	Ground
Bend	Bent	Hang	Hung
Unbend	Unbent	Have	Had for
Bereave	Bereft	whence	Haved
Beſeech	Beſought &	Behave	Behaved
	* beſeeched	Hear	Heard
Bind	Bound	Keep	Kept
Bleed	Bled	Lay	Laid
Breed	Bred	Lead	Led
Bring	Brought	Leave	Left
Buy	Bought	Leap	Lept
Catch	Caught	Lend	Lent
Creep	Crept	Loſe	Loſt
Deal	Dealt	but	
Dig	Dug and	Looſe	Looſed and
	* Digged	Make	Made (looſ'd
Dream	Dreamt	Mean	Meant
Dwell	Dwelt	Meet	Met
Feed	Fed	Rend	Rent
Feel	Felt	Say	Said
Fight	Fought	Seek	Sought
Find	Found	Sell	Sold
Flee	Fled	Send	Sent
Fling	Flung	Shine	Shin'd and
Fraight	Fraught	Sit	Sat (ſhone
Geld	Gelt and	Sleep	Slept
	Gelded	Smell	Smelt
Gild	Gilt and	Spell	Spelt
	Gilded	Spill	Spilt

Spend	Spent	Teach	Taught
Spin	Spun	Tell	Told
Stand	Stood	Think	Thought
Stick	Stuck	Weep	Wept
Sting	Stung	Wind	Wound
Sweep	Swept	Work	Wrought &
		Wring	Wrung (worked

TABLE II.

Preſent Tenſe	*Preter Tenſe*	*Participle*
Bear	Bore or * Bare	Born
Begin	Began	Begun
Bid	Bid or Bad	Bidden
Beat	Beat	Beaten
Bite	Bit	Bitten
Blow	Blew	Blown
Break	Broke or * Brake	Broken
Chide	Chid	Chidden or Chid
Chooſe or Chuſe	Choſe	Choſen
Cleave	Clave Cleft Clove	Cleft or * Cloven
Come	Came	Come
Crow	Crew & Crow'd	Crow'd
Dare	Durſt or Dared	Dared †
Die	Died	Dead
Do	Did	Do'n or done
Draw	Drew	Drawn
Drink	Drank or * Drunk	Drunk
Drive	Drove	Driven
Eat	Eate or Ate	Eaten or Eat

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† And *did dare*, when *not* is added; as, *He did not dare.*

Preſent Tenſe.	*Preter Tenſe.*	*Participle.*
Fall	Fell	Faln
Fly	Flew and Fled	Flown
Forſake	Forſook	Forſaken & Forſook
Freeze	Froze	Frozen
Get	Got	Gotten or Got
Give	Gave	Given
Go	Went from Wend	Go'n or Gone
Grow	Grew	Grown
Help	Helped or Help'd	Helpt
Hew	Hewed	Hewn
Hide	Hid	Hidden and Hid
Hold	Held	Holden
Know	Knew	Known
Lie	Lay	Lay'n
Mow	Mowed	Mown
Ride	Rid or Rode	Ridden or Rode
Ring	Rang	Rung
Riſe	Roſe	Riſen
Run	Ran	Run
See	Saw	Seen
Seeth	Sod	Sodden
Shake	Shook	Shaken & ſhook
Shear	Shore	Shorn
Shew or Show	Shewed	Shown
Shoot	Shot	Shotten and ſhot
Shrink	Shrank	Shrunk
Sing	Sang and * Sung	Sung
Sink	Sank or Sunk	Sunk
Slay	Slew	Slain
Slide	Slid	Slidden
Sling	Slung	Slung
Smite	Smote	Smitten
Snow	Snowed	Snown
Sow	Sowed	Sown
Speak	Spoke * ſpake	Spoken & ſpoke
Spring	Sprang or ſprung	Sprung

Preſent Tenſe.	*Preter Tenſe.*	*Participle.*
Steal	Stole	Stolen and ſtole
Stink	* Stank or ſtunk	Stunk
Strike	Struck	Stricken & ſtruck
Spit	Spat	Spitten, ſpit & ſpat
Strive	Strove	Striven
Swear	Swore and ſware	Sworn
Swell	Sweld	Swollen or ſwell'd
Swing	Swung and * Swang	Swung
Swim	Swum and * Swam	Swum
Take	Took	Taken and took
Tear	Tore and * tare	Torn and tore
Thrive	Throve * Thrived	Thriven
Throw	Threw	Thrown
Tread	Trod	Trodden & trod
Win	Won and * wan	Won
Wear	Wore	Worn
Weave	Wove	Woven
Write	Writ and wrote	Written, writ & Wrote

CHAP. XV.

Of the Formation of the Times or Tenſes of the Verb Active, or the Verb that ſignifies Doing.

WE ſhall firſt ſpeak of the Formation of the *Time preſent*, *paſt*, and *to come*.

The Preſent Time is thus formed or made. Singular Number. *I burn*, *thou burneſt* or *you burn*, *he burneth* or *burns*. Plural. *We burn*, *ye burn* or *you burn*, *they burn*.

This Time you may call the firſt Preſent Time.

The Preter or paſt Time is thus formed or made. Singular. *I burned*, *thou burnedſt* or *you burned*, *he burned*. Plural. *We burned*, *ye burned* or *you burned*, *they burned*.

This Time is the firſt Preter Time.

Theſe two Tenſes are made by changing the End of the Verb in the ſecond and third Perſons of the Singular Number; but the Word denoting the other Time, is done by the Aſſiſtance of another Verb: As,

The Future Time, or that Time which is yet to come, is expreſſed by the help of *ſhall* or *will*: As,

Singular Number. *I will burn*, *thou wilt burn* or *you will burn*, *he will burn*. Plural. *We will burn*, *ye will burn* or *you will burn*, *they will burn*.

Sing. *I ſhall burn*, *thou ſhalt burn* or *you ſhall burn*, *he ſhall burn*. Plural. *We ſhall burn*, *ye ſhall burn* or *you ſhall burn*, *they ſhall burn*.

This Tenſe you may call the firſt Future Time.

There are alſo two other ways of expreſſing the Preſent Time.

For when we would expreſs the Action more diſtinctly and fully, we make uſe of the Helping Verb *do*; eſpecially with the Adverb *not*; as, *I do not burn*.

Sing. *I do burn*, *thou doſt burn* or *you do burn*, *he doth* or *does burn*. Plural. *We do burn*, *ye do burn* or *you do burn*, *they do burn*.

Or when we would expreſs more fully that it is now a-doing, or the Continuance in doing, we uſe the Verb *am* and the Active Participle. As,

Sing. *I am burning*, *thou art burning* or *you are burning*, *he is burning*. Plural. *We are burning*, *ye are burning* or *you are burning*, *they are burning*. And indeed,

All the Tenſes of a Verb Active may be expreſſed by the Verb *am*, and the Active Participle; as

I am burning, that is, *I burn*, *I was burning*, that is, *I burned*, &c.

There are alſo four other ways of expreſſing the Preter Time, or the Time paſt.

For we may ſay that a Thing is preciſely or juſt done, or we may only ſay that it was done, without determining to a Day, a Week, a Month, a Year, *&c.*

When we only ſay that the thing was done, we expreſs it by the Preter Tenſe, juſt mentioned, as, *I burned*; but when we expreſs the Action to be preciſely or juſt done, we do it by the Helping Verb *have*.

The Preter Time of the Action preciſely or juſt done, is thus expreſſed, as,

Singular. *I have burned*, *thou haſt burned*, or *you have burned*, *he hath* or *has burned*. Plural. *We have burned*, *ye have burned* or *you have burned*, *they have burned.*

N. B. This Time you may call the ſecond Preter Time; or the Preſent Time of the Perfect or finiſhed Action.

But if we join any of theſe Words, *formerly*, *heretofore*, *in Times paſt*, to *have*; then *have* may denote or ſignify a greater Space of Time; as, *I have formerly loved him.*

N. B. Have, with the Paſſive Participle immediately after it, always denotes Action; but if *been* comes between, it denotes ſuffering: Thus, *I have burned*, is Active, but *I have been burned*, is Paſſive. But wherever the Active Participle is, it denotes Action; as, *I have been burning.*

But if we conſider the Action as imperfect, or not yet finiſhed, we expreſs the Time paſt by, *was*, and Active Participle: And this Time is called the Preter-Imperfect Time, or the Time imperfectly paſt, or the Preter Time of the Imperfect Action.

2. The Preter Time of an imperfect Action, or an Action not finiſhed, is thus expreſſed. As,

Singular. *I was burning, thou was burning* or *you were* or *was burning, he was burning.* Plural. *We were burning, ye were burning* or *you were burning, they were burning.*

But when we would expreſs a Time as paſt, before ſome other Time paſt; as, *I had ſupped before the Clock ſtruck Six*; or if we would expreſs the Time paſt of an Action not done, only deſign'd; as, *I had kill'd the Bird, if you had not hindred me*, we do it by the Verb *had*, and the Paſſive Participle.

3. The Time conſidered as Preter or paſt before ſome other Time paſt, or the Paſt Time of an Action not done, only deſigned, is thus expreſſed. As,

Singular. *I had burned, thou hadſt burned* or *you had burned, he had burned.* Plural. *We had burned, ye had burned* or *you had burned, they had burned.*

This Tenſe is called by ſome, the Preter-pluperfect Tenſe, or the Preter Time more than paſt.

Laſtly, When we would expreſs the Preter or paſt Time, in an emphatical or full manner, we make uſe of the Verb *did.*

4. The expreſſing of the Time paſt in an emphatical or full manner is as follows;

Singular. *I did burn, thou didſt burn* or *you did burn, he did burn.* Plural. *We did burn, ye did burn* or *you did burn, they did burn.*

This Word *did* denotes indeed the Time as abſolutely paſt, but when *whilſt* is ſet before it, then it denotes the Time imperfectly paſt; as, *whilſt I did write*, that is, *whilſt I was writing.*

There is alſo another way of expreſſing the Future Time.

For if we conſider the Time to come of the Action as finiſhed; or if we conſider two Things to come, one of which is ſuppoſed to be paſt, before the other will be done, we expreſs that Time by the adding of *have* to *ſhall* or *will.*

The Future Time of the Action not finiſhed is thus expreſſed: As,

Singular. *I ſhall have burned, thou ſhalt have burned* or *you ſhall have burned, he ſhall have burned.* Plural. *We ſhall have burned, ye ſhall have burned* or *you ſhall have burned, they ſhall have burned.*

This Tenſe you may call the ſecond Future.

N. B. Shall is often omitted or left out; as, *If he write,* for *ſhall write*; *If he have written,* for *ſhall have written.* The Preſent and Preter Times are alſo frequently uſed inſtead of this, and the other Future Time: As, *when he writes,* for *when he ſhall write*; *when he has written,* for *when he ſhall have written.*

A Scheme of the Tenſes of the Verb Active, conſidering the Action as imperfect or not finiſhed, or perfect and finiſhed.

I. *The preſent Time of the imperfect Action.*

Sing. I burn *or* do burn, thou burneſt *or* doſt burn, *or* you burn *or* do burn, he burneth [burns] *or* doth burn. *Plural.* We burn *or* do burn, ye *or* you burn *or* do burn, they burn *or* do burn.

II. *The Preter Time of the imperfect Action.*

Sing. I was burning, thou waſt *or* you was burning, he was burning. *Plural.* We were burning, ye *or* you were burning, they were burning.

III. *The Future Time of the imperfect Action.*

Sing. I ſhall burn, thou ſhalt *or* you ſhall burn, he ſhall burn. *Plural.* We ſhall burn, ye *or* you ſhall burn, they ſhall burn.

Or, *Sing.* I will burn, thou wilt *or* you will burn, he will burn. *Plural.* We will burn, ye *or* you will burn, they will burn.

IV. *The Preſent Time of the Perfect Action*, As, *Sing.* I have burned, thou haſt *or* you have burned, he hath *or* has burned. *Plural.* We have burned, ye *or* you have burned, they have burned.

V. *The Preter Time of the Perfect Action.*

Sing. I burned, thou burnedſt *or* you burned, he burned. *Plural.* We burned, ye *or* you burned, they burned.

Or thus, *Sing.* I had burned, thou hadſt *or* you had burned, he had burned. *Plural.* We have burned, ye *or* you had burned, they had burned.

Or thus, *Sing.* I did burn, thou didſt *or* you did burn, he did burn. *Plural.* We did burn, ye *or* you did burn, they did burn.

VI. *The Future Time of the Perfect Action.*

Sing. I ſhall have burned, thou ſhalt *or* you ſhall have burned, he ſhall have burned. *Plural.* We ſhall have burned, ye *or* you ſhall have burned, they ſhall have burned.

Or, *Sing.* I will have burned, thou wilt *or* you will have burned, he will have burned. *Plural.* We will have burned, ye *or* you ſhall have burned, they will have burned.

Queſtions relating to the Fifteenth Chapter.

Q. *When may I uſe the Preſent Tenſe without the Verb* do?

A. When you ſimply or barely affirm the Thing to be ſo or ſo; as *I burn*, *I love*, *I read*, &c.

Q. *When do you uſe* do, *to denote the Preſent Tenſe?*

A. When you would expreſs the Action more diſtinctly or fully, or when I deny the Thing to be ſo or ſo; as, *I do love* it *dearly*, *I do read*, *I do not love him.*

Q. *When do you expreſs the Preſent Time, by* am, *and the Active Participle.*

A. When I would expreſs that I am now a doing the Thing, or my Continuance in doing it; as, *I am reading now*, *I am now burning.* The Preſent Time is alſo moſt frequently thus expreſſed, in anſwer to the Queſtion, *What are you doing? A.* I am writing, I am reading.

And ſo likewiſe are the other Tenſes often expreſſed by this Verb and the Active Participle; as, *What was you a doing? A.* I was playing. *What have you been doing? A.* I have been reading, *&c.*

Q. *When do you uſe the Preter Tenſe without the Verbs,* have had, *&c.*

A. When I would denote the Action as paſt, without determining or naming the Time when the Thing was done; as, *I loved*, *I burned*, *I wrote*, *I taught.*

Q. *When do you expreſs the Preter Time by the help of the Verb* have?

A. When I ſay that the Thing is preciſely or juſt done, or that it is already done; as, *I have fought*, or *I have been fighting*; *I have burned the Paper*, or *I have been burning it*; The Preter Time is always thus expreſſed in anſwer to the Queſtion, *Have you done it?* As, *Have you danced? I have* [danced]. *Has* Charles *played? He has* [played].

N. B. Danced and *played* are put into *Crotchets*, becauſe in anſwer to the Queſtion made by *have*, the Participle Paſſive is ſeldom expreſſed; as, *Have you ſupt? A.* I have.

Have, is alſo uſed in the Queſtion *How often?* and in anſwer to it, when the particular Time is not ſpecified. *How often have you ſeen the King?*

I have ſeen him fifty times. But if the preciſe Time is expreſt, we uſe *did*, an Interrogative, and the Preter Time without the helping Verb in the Anſwer; as, *Did you ſee the King when you were at* Kenſington? Yes I ſaw him twice.

Q. *When is the Preter Time to be expreſſed by the Verb* was, *and the Active Participle?*

A. When we would expreſs the Time paſt in an imperfect or unfiniſhed Action, (or when we would expreſs, that at ſome Time paſt ſomething was then a doing, but not finiſhed;) as, *I was ſupping*, or *I was then at Supper.*

Q. *When do you expreſs the Preter or paſt Time by the Verb* had?

A. When we would denote a Time as paſt, before ſome other Time paſt, as, *I had read it before he came.*

Or, when we would denote or mark the Time paſt of an Action not done, only deſigned; as, *I had watered the Garden, if I could have found the Pot.*

Q. *When is the Preter or paſt Time to be expreſſed by* did?

A. When we would expreſs the Time paſt in an emphatical or full manner; as, *I did burn it, not* Peter.

Or, when the Adverb *not* is added to the Verb; as, *I did not burn the Houſe, I did not do it.*

Q. *When do you expreſs the Future Time by* will?

A. When I promiſe or threaten to do a Thing; as, *I will ſtudy, I will puniſh you.*

Q. *When is the Future Time to be expreſſed by* ſhall?

A. When one ſimply foretells the Thing; as, *I ſhall go, I ſhall loſe it, I ſhall die.*

Q. *When muſt I uſe the ſecond Future Time?*

A. When you would denote or expreſs an Action that will be paſt, before another will be finiſhed; as, *I ſhall have dined, before he will come.*

CHAP. XVI.

Of the Formation of the Times of the Verb Paſſive.

THE Verb Paſſive is expreſſed by the help of the Verb *am* or *be*, and the Paſſive Participle; as, *I am burned.*

The Preſent Time is thus expreſſed,

Sing. *I am burned, thou art* or *you are burned, he is burned.* Plural. *We are burned, ye* or *you are burned, they are burned.*

But the other Formation *be*, is uſed in a depending Sentence, after the Conjunctions *if, although*, &c. As, *If I be burned, although he be burned*, &c.

N. B. When the Paſſive Participle ends in *en*, (for there are ſeveral irregular ones, that end thus) this *en* is frequently neglected in the Tenſes of the Active Verb formed by *have* and *had*; as, *I have* or *I had ſpoke to him.* Yet when this Participle is uſed as an Adjective, or helps to make the Paſſive Verb, it is better and more uſual to uſe the Ending *en*; as, *It is a written Book*, not *a writt Book*; *it is ſpoken abroad*, not *ſpoke abroad*; *it was written*, not *writ*.

There are three Preter Times; which are thus expreſſed,

The firſt Preter abſolute, commonly called the Preter-imperfect Time; as, Sing. *I was burned*, *thou waſt* or *you were burned*, *he was burned*. Plural. *We were burned*, *ye* or *you were burned*, *they were burned*.

The ſecond Preter Tenſe, commonly called the Preter-perfect; as,

Sing. *I have been burned*, *thou haſt* or *you have been burned*, *he hath* or *has been burned*. Plural. *We have been burned*, *ye* or *you have been burned*, *they have been burned*.

The third Preter, commonly called the Preter-pluperfect; as,

Sing. *I had been burned*, *thou hadſt* or *you had been burned*, *he had been burned*. Plural. *We had been burned*, *ye* or *you had been burned*, *they had been burned*.

The firſt Future is thus expreſſed,

Sing. *I ſhall be burned*, *thou ſhalt* or *you ſhall be burned*, *he ſhall be burned*. Plural. *We ſhall be burned*, *ye* or *you ſhall be burned*, *they ſhall be burned*.

Or, Sing. *I will be burned*, *thou wilt* or *you will be burned*, *he will be burned*. Plural. *We will be burned*, *ye* or *you will be burned*, *they will be burned*.

The ſecond Future is thus expreſſed, as,

Sing. *I ſhall have been burned*, *thou ſhalt* or *you ſhall have been burned*, *he ſhall have been burned*. Plural. *We ſhall have been burned*, *ye* or *you ſhall have been burned*, *they ſhall have been burned*.

Or, *I will have been burned*, *thou wilt* or *you will have been burned*, &c.

N. B. Not being able to pleaſe myſelf in the Deſcription of the Times of the Verb Paſſive, they differing in ſome reſpects from the Tenſes in the Verb Active; I have contented myſelf with barely ſetting them down by the old Names, though I am afraid my Reader will not be much benefited thereby.

CHAP. XVII.

Of the Method of expreſſing the Moods or Manners of a Verb, ſignifying, Being, Doing, *or* Suffering.

WE have no Moods, that is, no different Endings of the Verb, to denote the Manner of the Verbs ſignifying *Being*, *Doing*, or *Suffering*.

The bare or ſimple aſſerting a Thing to be ſo or not ſo, is thus expreſſed ;

I burn or *do burn*, *I do not burn*, *I will burn*, *I will not burn*, &c.

This Manner of ſignifying is called the Indicative Mood in *Latin*.

The Manner of Verbs ſignifying Command, or Exhortation, is thus expreſſed ;

In an Active Senſe.	In a Paſſive Senſe.
Singular.	*Singular.*
Burn thou *or* do thou burn.	Be thou burned.
Plural.	*Plural.*
Burn ye *or* do ye burn.	Be ye burned.

Note, The ſecond Perſon Singular and Plural are oftener expreſt without a Nominative Caſe than with ; as, *Go*, *and preach to all Nations*, &c. for *Go ye* and *Preach ye*.

But this manner of ſignifying in the other Perſons, is expreſſed by the Verb *let* ; as,

In an Active Senſe.	In a Paſſive Senſe.
Singular.	*Singular.*
Let him burn.	Let him be burned.

Plural.

Plural.	*Plural.*
Let us burn.	Let us be burned.
Let them burn.	Let them be burned.

Sometimes the firſt Perſon is thus expreſſed, *Sing we unto the Lord*, but this Manner of ſpeaking is not to be imitated. The third Perſon is alſo thus expreſſed, *Be it ſo*, *know all Men by theſe Preſents*, &c. But here the Word *Let* may be underſtood.

This Manner of the Verbs ſignifying, is called in *Latin* the Imperative Mood.

The Manner of the Verb's ſignifying the Power of doing a Thing, is expreſſed in the Preſent Time by *can*, and in the Preter or paſt Time by *could*; as,

Preſent Time.

Singular. *I can burn*, *thou canſt* or *you can burn*, *he can burn*. Plural. *We can burn*, *ye* or *you can burn*, *they can burn*.

The Preter Time.

Sing. *I could burn*, *thou couldſt* or *you could burn*, *he could burn*. Plural. *We could burn*, *ye* or *you could burn*, *they could burn*.

This Manner in a Paſſive Senſe is thus expreſſed;

Preſent Time.

Sing. *I can be burned*; *thou canſt* or *you can be burned*, &c.

Preter Time.

I could be burned, *thou couldſt* or *you could be burned*, &c.

The Manner of a Verb's ſignifying the Liberty of a Perſon to do a Thing, or of a Thing to be done, is expreſſed by *may* in the Preſent Time, and *might* in the Time paſt; as,

Preſent Tenſe.

Sing. *I may burn*, *thou mayſt* or *you may burn*, *he may burn*. Plural. *We may burn*, *ye* or *you may burn*, *they may burn*.

Paſt Time.

Sing. *I might burn*, *thou mighteſt* or *you might burn*, *he might burn*. Plural. *We might burn*, *ye* or *you might burn*, *they might burn*.

This Manner in a Paſſive Senſe is thus expreſſed; as,

Preſent Time.

Sing. *I may be burned*, *thou mayſt* or *you may be burned*, &c.

Preter Time.

Sing. *I might be burned*, *thou mighteſt* or *you might be burned*, &c.

This Manner is called in *Latin* the Potential or Subjunctive Mood. It is called the Potential, becauſe it denotes the Power of doing: And it is called the Subjunctive Mood, becauſe it is ſubjoined or added to the firſt Sentence by ſome Cople or Tye; as, *Peter comes* that *he may preach*, where *that* joins the two Sentences together.

N. B. Can and *may* are uſed with relation both to the Time preſent and to come; *could* from *can*, *might* from *may*, have a relation both to the Time paſt and to come.

The Manner of expreſſing the Inclination of the Will is done by *will* and *would*; and the Neceſſity of a Thing to be done, by *ſhall* and *ſhould*, and alſo *muſt* and *ought*.

But the Difference between *ſhall* and *will*, and *ſhould* and *would* is, that *ſhall* and *will* denote the Future Time abſolute, and *ſhould* and *would* denote the Future Time as conditional.

The Manner of the Verbs ſignifying *Being*, *Doing*, or *Suffering*, without expreſſing either the Perſon or Thing, that is, *does* or *ſuffers*, or the Number, is denoted by ſetting the Prepoſition *to* before the Verb; as, *to be*, *to burn*, *to love*, *to be loved*.

This Manner is called in *Latin* the Infinitive Mood.

CHAP. XVIII.

Of the Verb Active and Neuter.

A Verb Active, is a Verb that can have after it a Noun ſignifying the Subject of the Action or Impreſſion that the Verb is uſed to denote; as, *to create the World*, *to receive a Wound:* Or,

A Verb Active, is a Verb that ſignifies ſo to act, as that the Action paſſes over on ſome other Thing: As, *to read a Book*, *to beat a Dog*.

A Verb Neuter, is a Verb that ſignifies the *State* or *Being*, and ſometimes the Action of a Perſon or Thing; but then it can have no Noun after it, to denote the Subject of Action.

But then it can have no Noun after it.] That is when it denotes Action, the Action does not paſs upon any other Thing: For we do not ſay, *to walk a Thing*, &c.

This Verb is alſo called a Verb Abſolute, becauſe the Action is terminated in the ſame Perſon or Thing; as, *Peter grieves*, &c. For the Action does not paſs upon a Subject different from him who acts.

From what has been ſaid it appears, that,

There are two ſorts of Verbs Neuter:

1. One ſort that does not ſignify Action, but denotes the *Being* or *State* of a Perſon or Thing, either in reſpect to its Poſture or Situation; as, *to ſit*, *to hang*, &c.

2. The other ſort of Verbs Neuter ſignify Action, but in ſuch a Manner that the Action does not paſs upon a Subject different from what acts; as, *to craul*, *to creep*, *to walk*, &c. So in this Sentence, *the Worm creeps*; here the Action of creeping

ing does not paſs upon any other Subject, for we do not ſay, *to creep a Thing*, but the Action is terminated in the *Worm* itſelf.

The Signification of Verbs Abſolute (or Neuter, which ſignify Action) is in a manner Paſſive: And therefore Verbs abſolute and Paſſive are frequently uſed for each other; as, *I am grieved*, for *I grieve*; *I am rejoiced*, for *I rejoice*; *I am laid*, for *I lie*.

So the Verb *to go*, may be expreſſed alſo paſſively in the Preſent and Future Tenſes; as, *I go*, or *I am gone*, *I will go*, *I will be gone*, &c.

Theſe Verbs following, *arrive*, *come*, *decay*, *fall*, *fly*, *go*, *grow*, *paſs*, *return*, *ſtray*, *wither*, *run*, &c. commonly take the Paſſive Formation, *I am*, *I was*, for the Active Formation, *I have*, *I had*, as:

I am come, *thou art come*, *he is come*, *we are come*, *ye are come*, *they are come*; *for I have come*, *thou haſt come*, &c. So, *I was come*, *thou waſt come*, *he was come*, &c. for *I had come*, *thou hadſt come*, *he had come*, &c.

Queſtions relating to the Eighteenth Chapter.

Q. *What is a Verb Neuter?*

A. A Verb Neuter, is a Verb which ſignifies the State or Being, and ſometimes the Action of a Perſon or Thing; but then it can have no Noun after it, to denote the Subject of Action.

Q. *How many Sorts of Verbs Neuters are there?*

A. Two. One ſort that ſignifies only the Being or State of a Thing; and the other ſort which ſignifies Action, but in ſuch a Manner, that the Action does not paſs upon a Subject different from him that acts.

Q. *Are not ſome Verbs Neuter expreſſed like Verbs Paſſive?*

A. Yes. As, *I grieve*, or *I am grieved*, &c.

Q. *What do you mean by a Verb Tranſitive?*

A. A Verb which ſignifies ſo to act, as that the Action paſſes over on ſome other Thing.

Q. *What do you mean by a Verb Intranſitive?*

A. A Verb that ſignifies to act, but the Action does not paſs on any other Thing.

Q. *Do Verbs Neuter ever become Tranſitive?*

A. Sometimes; as, *Walk the Horſe.* &c.

CHAP. XIX.

Of the ADVERB.

WE are now come to ſpeak of thoſe Parts of Speech which are by ſome called Particles, as it were little Parts of Speech; and it is in the right Uſe of theſe, that the Clearneſs and Beauty of a good Stile does more particularly conſiſt. And we ſhall begin with the Adverb.

Q. *What is an Adverb?*

A. An Adverb is a Word that is joined to a Verb, to an Adjective, to a Participle, or another Adverb, to denote or mark ſome Circumſtance, ſome Quality, or Manner ſignified by them.

[*Joined to a Verb*] The Verb ſignifies *Being*, *Doing*, or *Suffering*; the Adverb is joined to it, to ſhow *how*, or *whether* or *no*, or *when*, or *where*, one *is*, *does*, or *ſuffers*: As, *the Boy paints* neatly, *he writes* ill, *he writes* now, *the Book is read* there, *&c.*

[*To an Adjective.*] As, *he is* very *good*, *no Man is* always *wiſe*, &c.

[*To a Participle.*] As, *A Man* truly *fearing God*, *he is* always *living* well, *&c.*

[*To another Adverb.*] As, *he lives* very happily, *&c.*

Q.

Q. *Is an Adverb joined only to a Verb?*

A. No. For it is alſo joined to Adjectives, Participles, and to other Adverbs.

Q. *What is the uſe of the Adverb?*

A. To denote ſome Quality, Manner, or Circumſtance, which the Word it is put to ſignifies.

We ſhall, without troubling the Reader with unneceſſary Diviſions, divide the Adverbs into Adverbs of *Time*, of *Place* or *Situation*, of *Order* or *Rank*, of *Quantity* or *Number*, of *Quality*, of *Manner*, of *Affirmation*, of *Negation* or *Denying*, of *Doubting*, and of *Compariſon*.

Adverbs of *Time* refer either to the Time preſent, paſt, to come, or to an undetermined Time, or to a Time not fixed: Thoſe that relate to the Time Preſent are, *Now*, i. e. *at this Time*, *to Day*, i. e. *in this Day*. Thoſe that refer to the Time paſt, are, *Yeſterday*, i. e. *the preceeding Day*, or *the Day before the preſent Day*; *already*, i. e. *before this Time*, or *having been before*, or *which is now done*; *heretofore*, i. e. *before this Time.* Thoſe that refer to the Time to come, are, *to morrow*, i. e. *the Day following this*, or *the next Day to this Day*; *henceforth*, i. e. *from* or *after this Time*; *hereafter*, i. e. *after this Time*; *by and by*, i. e. *in ſome Time that is near to this Time.* Thoſe that relate to an undetermined Time, when alone, are, *often* or *oftentimes*, i. e. *frequently*; *always*, i. e. *in all Times. When* is uſed in aſking a Queſtion, i. e. *in what Time*; *then*, i. e. *at that Time*; *ever*, i. e. *at all Times*; *never* i. e. *at no Time.*

Adverbs of *Place* relate to all Sorts of Place indifferently, and ſerve only to mark the Difference of the Diſtances and Situation in regard either to the Perſon that ſpeaks, or to the Things that are ſpoken of; as, *Where*, i. e. *in which Place*, or *in what Place?* (this Word is uſed in aſking a Queſtion.) *Here*, i. e. *in this Place*, *there* i. e. *in*

But theſe Words relate to Certainty, or Confidence, that the Thing is ſo or not ſo; *truly*, *ſurely*, *indeed*, *verily*, &c.

Adverbs of *Compariſon*; thoſe Adverbs which do themſelves mark Compariſon, or the Difference of Degree in Perſons or Things, are, *how*, *as*, *ſo*, *how much more*, *leſs*, *leſt*, *moſt*, *very*, *rather*, *than*.

The Adverbs of Compariſon, *more*, *leſt* and *moſt*, are joined to any Adverbs, that are capable of receiving *more* or *leſs*.

Q. *What ſort of Adverbs are Adverbs in* ly?

A. *Adverbs* of *Quality*, *or of the Manner*; from moſt Adjectives in our Language are formed Adverbs which end in *ly*, and theſe for the moſt part denote the ſame Quality or Manner, as the Adjectives do, from whence they are derived; as, *that was nobly done*, or *that was a noble Deed*; *God's Mercy is infinite*, or *God is infinitely mercyful*. So from *juſt*, *wiſe*, *prudent*, *brave*, *right*, *conſtant*, &c. come the Adverbs *juſtly*, *wiſely*, *prudently*, *bravely*, *rightly*, *conſtantly*, &c.

This ſort of Adverbs commonly admit of Compariſon; as, *happily*, *more happily*, *moſt happily*.

N. B. There are abundance of Words which are reckoned for Adverbs and are not; and there are great numbers of Adjectives that are uſed adverbially, or as Adverbs: But theſe, and thoſe that are formed from them ending in *ly*, and ſeveral Prepoſitions that are reckoned as Adverbs, I have deſignedly omitted.

Q. *Are not Adverbs ſometimes compared?*

A. Some Adverbs are alſo compared; as, *often*, *oftener*, *ofteneſt*, &c.

Adverbs in *ly* are compared by *more* and *moſt*; as, *wiſely*, *more wiſely*, *moſt wiſely*.

Sometimes the Article *The* is uſed in an emphatical manner before the Comparative; as, *The leſs I ſee him*, *the better*; *the more I talk with him*, *the leſs I like him.*

Motion from one Place to another, is commonly expreſſed by the Adverbs that end in *ther*; as, *hither*, *to this Place*; *thither*, *to that Place.*

Hither is ſometimes uſed as an Adjective; as, on the *hither ſide of it*, in contradiſtinction to the *other ſide*, or the *farther ſide of it.*

The Adverb is alſo often in the modern Languages explained by the Noun and the Prepoſition; as, *with juſtice*, for *juſtly*; *with wiſdom*, for *wiſely*, &c.

CHAP. XX.

Of the Conjunction.

Q. *WHat is a Conjunction?*

A. A Conjunction is a Part of Speech that joins Sentences together, and ſhows the manner of their Dependence upon one another.

Q. *What is the uſe of the Conjunction?*

A. It is uſed to join Sentences.

Q. *Does it join Words together?*

A. Strictly ſpeaking it does not: for in this Sentence, *Peter* and *Paul preaches*, *preaches* is underſtood in the firſt part of the Sentence; that is, *Peter preaches*, and *Paul preaches*, where you ſee there are two Sentences joined together by the Couple or Conjunction *and.*

I ſhall divide the Conjunctions into Conjunctions Copulative; into Disjunctive, or of Diviſion; into Adverſative or of Oppoſition, and of Exception; into Conditional; into Suſpenſive, or of

Doubting; into Conceſſive; into Declarative; into Interrogative; into Comparative; into Augmentative and Diminutive; into Cauſal, or Cauſative; into Illative, or Concluſive; into Conjunctions of Time, and of Order; and into Conjunctions of Tranſition.

Conjunctions Copulative,

Are thoſe Words which ſerve to join or couple two Propoſitions or Sentences under the ſame Affirmation, or under the ſame Negation. *And*, *alſo*, are thoſe which are uſed for the Affirmation; *nor*, or *neither*, for the Negation.

There is no Conjunction of ſuch general Uſe as *and*. As, *Bread* and *Cheeſe*, *Beer* and *Ale*, and *yet*, and *therefore*, &c.

Conjunctions Disjunctive,

Are thoſe Words which do ſerve in ſuch a Manner for the Connection of Diſcourſe, that they mark at the ſame time Diviſion or Diſtinction in the ſenſe of the Things ſpoken of: Theſe are, *or*, and *whether*, *either*; as, *it is one* or *other*. *I do not know* whether *it be good or bad.*

Conjunctions Adverſative; or,

Conjunctions of Oppoſition, are thoſe Words which are uſed to couple two Sentences, in marking the Oppoſition in the ſecond Sentence, with regard to the firſt. The chief of theſe are *but*, the others are *nevertheleſs*, *however*, &c.

Conjunctions of Exception or Reſtriction are *unleſs*, *but*, *otherwiſe*, &c. as, *I will not go unleſs you will go with me.*

Conjunctions Conditional are ſuch as, in connecting one Part of the Diſcourſe to the other, ſerve to put between the two Sentences that they join a Condition or Clauſe without which, that which is expreſſed in the principal Sentence ceaſes to have its Effect. Theſe Conjunctions are, *if*, *but if*, alſo *ſave* and *except*; if they may be allowed to be Conjunctions.

The Conjunctions Suſpenſive or Dubitative, which ſerve to mark Suſpenſion or Doubting in Diſcourſe, are *whether*, &c. as, *I do not know whether it be ſo or no.*

Conjunctions Conceſſive, or ſuch as grant the Thing to be ſo, are, *although*, &c.

Conjunctions Declarative, are ſuch as are uſed to explain the Thing more clearly; as, *as*, *namely*, *to wit*, *for example*, &c.

As, *There are four Elements*, *namely*, or *for example*, or *to wit*, *Earth*, *Water*, *Air*, *Fire.* But if any one ſhould inſiſt that *namely* is an Adverb; *for Example*, a Prepoſition and a Subſtantive; *to wit*, a Prepoſition and a Verb; I ſhall not diſpute it. *To wit*, comes from the *Saxon*, *witan*, to know.

Conjunctions Interrogative, are ſuch as are uſed in aſking a Queſtion, or the reaſon of a Thing: Theſe are, *why*, *wherefore*, &c. as, *Why did you do it?*

The Conjunctions not yet mentioned are, *for*, *becauſe* (i. e. *by cauſe*, as it was wrote formerly;) *that*, *therefore*, *whereas*, *ſince*, *likewiſe*, *thereupon*, &c.

If any ſhall reckon ſome of theſe Words as Adverbs, and ſome of the Adverbs as Conjunctions, they being often uſed in both Senſes, there will be no great Harm done.

CHAP. XXI.

Of the PREPOSITIONS.

THE Prepoſitions of which we ſhall now treat, and the Conjunctions of which we have ſpoke already, are, as it were, the Nerves and Ligaments of all Diſcourſe; and we cannot attain to a right Knowledge of any Language, without a good Underſtanding of theſe two Parts of Speech.

Q. *What is a Prepoſition?*

A. A Prepoſition is a Part of Speech, which being added to any other Parts of Speech, ſerves to mark or ſignify their State or Reference to each other. Or you may take it thus;

A. A Prepoſition is a Word added to other Words, to ſhew the Reſpect or Relation one Thing has to another.

Note, By a Part of Speech is meant a Word, for every Word is a Part of our Speech. I uſe the Word *added*; for though the Prepoſition is added chiefly to the Noun Subſtantive, yet it is alſo added to other Parts of Speech; as for Example, before the Pronoun; as, he came *to him*, or *from me*; before the Verb; as, *to fight*, *to read*, &c. Before the Participle, as, *after having read:* Before the Article; as, *with the help of a Sword:* Before the Adverb; as, *from hence*; and ſometimes after the Word it governs; as, *What did you ſell this for?*

It ſerves to mark or ſignify the State or Reference to each other: That is, it ſhows what Reſpect or Relation one thing has to another; as, *Peter* goes *over* the Bridge, or *under it:* I go *to* the Place, or *from* it: So as to its State; *John* dwells *at* the Market; *Charles* lives *in* the College; he lives *within the* City, or *without* it.

The *Engliſh* Tongue has no Diverſity of Caſes, (which the *Greeks* and *Latins* eſpecially have) but does all that by the help of Prepoſitions, which the *Greeks* and *Latins* did partly by Prepoſitions, and partly by the Diverſity or Difference of Caſes.

I ſhall treat of the Prepoſitions *in an* Alphabetical *manner.*

ABOVE. *Above* chiefly relates to *Place*, and anſwers to *below* or *beneath*; as *His Chamber is* above *mine*.

It hath alſo divers other Acceptions.

1. It denotes being higher in *Greatneſs*, *Excellency*, or *any Degrees of Honour*, &c. As, Cæſar *could not abide to have any* above *him*, i. e. in Power, *&c. He is* above *him in Learning*.

2. *Above* ſignifies *beyond*, or *more than*; as, above *his Strength*, i. e. beyond. *He minded none of thoſe* above *the reſt*, i. e. *more than the reſt.*

3. It denotes *more*, or *longer than:* As, *he fought* above *two Hours*, i. e. more or longer than, *&c.*

4. It denotes *beſides:* As, *over and* above *theſe Evils*, *there was*, &c. i. e. *beſides.*

ABOUT. *About* relates both to *Place* and *Time:* As, about *Noon*; about *the Field.*

1. *About* is uſed to denote *within* the Compaſs, or *in* ſome part of; as, *They have ſet up a Shop* about Cheapſide, i. e. in ſome part or near *Cheapſide.*

2. It ſignifies *round about:* As, *They made a Hedge* about *the Ditch*, i. e. round about, *&c. They made a Mount* about *the Houſe*, i. e. round about, *&c.*

Concerning *or* of: As, *He wrote* about *the Circulation of the Blood*, i. e. concerning, *or* of, *&c.*

Nigh, at: As, *It was* about *Night*, i. e. nigh, *or* at *Night*.

About being put to Words of Meaſure ſignifies *almoſt*, *near upon*, more or leſs than that Meaſure: As, about *four Fingers long*; about *five Buſhels*.

About being put to Verbs, ſignifies *ready to do*, or *the future Time of Action*: As, *He is* about *to fight*, i. e. *he is ready to fight*; *he is* about *to depart to morrow*, i. e. he will.

It denotes alſo the preſent Time of Action, and imports one's being buſied and employed in the doing of any Thing; as, *I am about Buſineſs*, i. e. doing or deſigning it.

AFTER. *After* is a Prepoſition which relates to *Time* and *Place*.

It ſerves to denote *Poſteriority of Time*, and *Inferiority of Place or Order*, and is put in oppoſition to *before*.

1. *Poſteriority of Time*, i. e. a being or coming *after*: As, after *the Deluge* Abraham *was born*, i. e. *Abraham* came into the World, or his Birth was *after* the Deluge. After Julius Cæſar *our Saviour was born*, i. e. Our Saviour came into the World *after* the Reign of *Julius Cæſar*.

2. *Inferiority of Place or Order*, i. e. a lower Degree of Place or Order: As, *the Lieutenant comes* after *the Captain*: *His Place is* after *the Maſter's*.

But *after*, when it is put to Verbs, has then reference only to *Time*: as, after *he arrived*.

There is a particular Senſe of *after* uſed in Painting; as when one ſays, *To paint* after Raphael: *To paint* after Titian, i. e. To copy a Picture made by *Raphael*, made by *Titian*. But we may here render *after* by *according to*: As alſo in the following Phraſe, *He writes* after *his Copy*, i. e. according to.

There are ſeveral other Senſes in which *after* is taken; as, *He longs* after *it*, i. e. *he wiſhes for it with an ardent Deſire. After all*, i. e. *after* having well examined all Things; every Thing being well conſidered. So likewiſe in, *after that*, i. e. *It being ſo.* And this Expreſſion is uſed by way of Connection to Diſcourſe.

AGAINST. *Againſt* hath two particular Significations very different from one another. In one it is uſed to denote *Oppoſition*, *Contrariety*; in the other *Situation* of *Place.*

And each of theſe two Significations has alſo two diſtinct uſes from one another.

1. In the firſt Acception, *againſt* ſometimes ſerves to denote a direct *Oppoſition*, by which one deſigns to fight, to attack, to deſtroy a Perſon or Thing: As, *To march* againſt *the Enemy. To conſpire* againſt *the Queen. To ſpeak* againſt *Religion.*

So likewiſe, to ſpeak *for* or *againſt*, where *for* and *againſt* are Prepoſitions, *Thing* or *Perſon* being underſtood.

Againſt, alſo, as it relates to *Place*, ſignifies,

Firſt, *Over-againſt*; as, *His Houſe is* againſt *mine. He lodges* againſt *the Church. I was placed* againſt *him.*

Secondly, It denotes *Contiguity*, or *joining to*; as in the following Inſtances, *To faſten a Thing* againſt *the Wall: He run up the Wall* againſt *our Houſe.*

It ſignifies alſo as much as *from*; as, *To defend the Myrtle* againſt *the Cold*, i. e. from *the Cold.*

For. As, *He prepares a Dinner* againſt *to morrow*, i. e. for, *&c.*

Laſtly, *againſt* joined with *over*, i. e. *over-againſt*, is only uſed when Reference is made to the oppoſite Poſition of ſome Thing, Perſon, or Place; as, *That Houſe was ſtraight* over againſt *the other.*

ther. Over againſt *that Place. He ſtood* over againſt *him.*

AMONG, or AMONGST. Signifies as much as *between* or *betwixt*; but there is a Diſtinction to be obſerved in the uſe of them. *Between* or *betwixt* properly ſignifies between two; and therefore when we ſpeak of more than two Perſons or Things, it is better to uſe *among.* Though I confeſs *between* or *betwixt* is ſometimes uſed when the Diſcourſe is of more than *two*; but it is an improper way of ſpeaking.

AT. *At* denotes *Nearneſs* to a Thing or Place; alſo, *Time*, *Price*, the *Inſtrument*, *Cauſe*, *Manner*, &c. and ſignifies as much as,

In. As, *at School*, *at Church*, *at* London, i. e. in *the School*, &c. *It lies at the Bottom*, i. e. in *the Bottom.* At *the Beginning*, i. e. in *the Beginning.*

About. As, at *Sun-ſet.* At *Break of Day*, i. e. about *Sun-ſet*, &c.

Near or cloſe by. As, *He watches* at *the Door*, i. e. near *the Door.*

For. *He ſold it* at *a great Rate*, i. e. for a *great*, &c. *What do you ſell it* at? i. e. For *what do you ſell it?*

With. As, *He plays* at *Bowls*, i. e. with *Bowls.*

According to. As, *at his Pleaſure*, i. e. according to *his Pleaſure.*

On, or Upon. As, Shore *is excellent* at *the Trumpet*, *and* at *the Lute*, i. e. on, *&c.* Lully *is ſkillful* at *the Hautboy*, i. e. on, *&c.*

It is uſed alſo to denote all ſorts of *Buſineſs* or *Action*: As, *To be* at *Study. To be* at *Dinner. To be* at *writing*, i. e. *He ſtudies. He dines. He writes*, &c.

BEFORE. *Before* is uſed to denote Priority of *Time*, *Order*, *Rank*, *Situation*, &c.

1. It denotes Priority of Time: As, Before *the Creation of the World.* Before *the Birth of Chriſt.*

2. It denotes Priority of Order: As, *the Captain marches* before *the Soldiers. The Horſe goes* before *the Cart.*

3. It is uſed to mark the Setting or Placing of a Perſon or Thing; and when thus uſed, it does likewiſe denote *nearneſs*; as, *put it* before *the Fire,* i. e. over-againſt, or near; *he laid down the Child* before *St.* Paul'*s Church,* i. e. over againſt, or near.

It is uſed by way of *Compariſon*, and denotes *Preference* of any Kind: As, *he values Gold* before *Learning,* i. e. more than, *&c.* And in this Senſe it ſignifies, as much as

Beyond. As, *In many Arts* before *all, and in Rhetoric behind none*; *before all,* i. e. beyond all. It ſignifies alſo ſometimes.

Rather *or* Sooner. As, *I will do any Thing* before *I will comply,* i. e. *rather* or *ſooner. I ſhall want Voice* before *I ſhall want Words,* i. e. *ſooner,* &c.

BEHIND. *Behind* is a *Prepoſition* relating to *Place*, and is uſed to mark the Situation that is directly oppoſite to that which is expreſſed by *before.* As, behind *the Door,* behind *your Houſe.*

It is uſed likewiſe when we diſcourſe of Things that have not, ſtrictly ſpeaking, any *Face* or *Forepart*; as, *he hides himſelf* behind *the Tree. He lies* behind *the Buſh.*

It is uſed alſo in a figurative Manner, when we ſpeak of a Perſon that excells others in any Thing; as, *In that Part of Learning he leaves all others far* behind *him,* i. e. *he excells all others.*

BENEATH, or BELOW. *Beneath* or *below* is generally uſed in reſpect to *Place* or *Situation,* and anſwers to *above:* As, *beneath* the Firmament.

It is uſed alſo to denote the being *inferiour*, or leſs than another in any Kind. As, *He is* beneath *him in Honour*, i. e. *not ſo honourable. He is* beneath, *or* below *him in Birth*, i. e. *not ſo well born or deſcended.*

This is a particular Phraſe. *It is* beneath, *or* below *him to do ſo and ſo*, i. e. *He would ſcorn*, &c.

BETWEEN. *Between* or *betwixt* relates to *Time* and *Place*, and is ſpoken of two Terms or Words, in which the *Space* of *Time* or *Place*, of which we ſpeak, is included; as, Between *the Promiſe made to* Abraham, *and the coming of the* Meſſias; i. e. the Space of Time which was from the Time when the Promiſe was made to *Abraham*, and to the Time of the coming of our Saviour. *Between Heaven and the Earth*, i. e. *the Space that is* between *the Places Heaven and Earth.*

1. And in theſe Phraſes, *Between or betwixt Hope and Fear: Between the Father and Son: Between you and me:* There are always two Terms conſidered, as being equally diſtant from the Subject of which we ſpeak. As for Inſtance, in the firſt Sentence, *The Man is* between *Hope and Fear*, i. e. The Man is as diſtant, or far from Hope, as he is from Fear; or, he has as much Hope as he has Fear.

2. It ſignifies as much as *in the middle*, or *thereabouts*; as, *The River ran* between *the two Fields*, i. e. *in the Middle*, &c. *He ſat at Dinner*, between *or* betwixt *them*, i. e. *in the Middle of them*, &c.

3. It ſerves to denote *Society* or *Union:* As, *there was a Conference* between *them. There is a great Friendſhip* between *him and me.*

4. It denotes *Participation* or *Sharing:* As, *The Grey is* between *the White and the Black*, i. e. The grey Colour partakes of part of the white, and part of the black Colour.

5. It denotes *Privacy*; as, *That was done* between *them both*, i. e. *privately*, or *that no Perſon joined with them*, *in* doing *a Thing*.

BEYOND. *Beyond* relates chiefly to *Place*, or to the *farther ſide* of which any Thing *is* or *goes*. As, *beyond the Mountain*, *beyond Cheapſide.*

It is uſed alſo to denote any ſort of Exceſs, either good or bad, and is applied to any *Moral Things*; or Things relating to the *Manners* of Men: as, *He goes* beyond *all in Juſtice*, i. e. *he excells all*, &c. *It pleaſes him* beyond *Imagination*, i. e. *It exceeds your Imagination to think how it pleaſes him*. *He rewarded him* beyond *his Merits*, i. e. *The Reward was greater than he deſerved.*

It ſignifies *Superiority* in any Thing; as, *He went* beyond *all in Valour*, *in Strength*, i. e. *he excelled them*, &c.

Beyond ſignifies alſo as much as, *over*; as, *He is gone* beyond *Sea*, *or* over *Sea*.

It ſignifies alſo *on the other ſide*, and anſwers to

Behither, *or* on this ſide.] *Behither* is uſed to denote a Place that is near, as *beyond* denotes that which is more diſtant or farther off: As, *The Parlour lies* behither *or* on this ſide *the Kitchen*. *The Army lies* behither, *or* on this ſide *the River*.

BY. *By* denotes the *Efficient Cauſe* of a Thing or Action; (or the Cauſe by which a Thing is performed or done) the *Motive* which makes one do a Thing, and the *Means* which contribute to that end: As, *He was ſlain* by *his Enemy*, *but was wounded firſt* by *his own Fear*, *then* by *his Enemy's Sword*.

1. It denotes the *Efficient Cauſe* of a Thing or Action; as, *All Things were created* by *the Word of God.*

2. It denotes the *Motive* which makes one do a Thing; as, *She is hurried on* by *her Paſſion.*

3. It is uſed to denote the *Means* by which one uſes to do a Thing, or which contributes any way to the doing of it; as, *He ſatisfies all the World* by *his Conduct. He received the Letter* by *the Poſt. He perſuades* by *his Reaſons.* It ſignifies alſo as much as

In. As by *Day*, by *Night*, i. e. In *the Day-time*, &c.

Through. As, by *Cheapſide*, i. e. through *Cheapſide.*

Beſides. As, by *the Mark*, Beſides, *&c.*

At. As, *To come* by, i. e. *to obtain, or come* at. There are abundance of other Acceptions, but we muſt not enlarge.

Beſide.] Beſide *(i. e.* by the *Side)* denotes Nearneſs, and ſignifies as much as

By, or nigh to. As, *He ſate beſide the River*, i. e. by *or nigh to the River. Lay my Bones beſide his Bones*, i. e. nigh to, *&c.*

It denotes Erring or Wandering. As, He ſhoots beſide the Mark, *i. e. from*, &c. *He is beſide himſelf*, i. e. mad.

Except, ſave, *or* but. As, *No body thinks ſo beſide myſelf*, i. e. except, but, *&c.*

But its chief uſe is to denote *Augmentation* or *Addition*; as,

More, more than, over and above; as *There were many Things beſides theſe*, i. e. more than, *&c.*

FOR. The Prepoſition *for* has a great many Significations; and denotes chiefly for what *Purpoſe, End*, or *Uſe*, or for whoſe *Benefit* or *Damage* any Thing is done; as *Chriſt died* for *us. He got a Dinner for* Peter.

1. *For*, ſerves to denote the *End* or *Object* which one propoſes in any Action; as, *To fight* for *the Publick Good.*

2. It ſerves to mark the *Motive*, the *Cauſe*, the *Subject* of any Action, and may be rendered by, *in conſideration of*; as, *God hath done all things* for *his own Glory. He does all things* for *the love of Virtue. I will write the Book* for *your ſake.*

3. It is uſed to mark the *Uſe* for which a Thing is done; as, Chelſea *Hoſpital was built* for *diſabled Soldiers. He has the Beef* for *his Dinner.*

4. It is uſed likewiſe to denote *Profit*, *Advantage*, *Intereſt*, and may be rendered by, *in favour of*; as, *the Lawyer pleads* for *his Client. I do it* for *your Intereſt. I wrote* for *your Satisfaction.*

5. It is uſed to denote for what a Thing is proper or not; as, *A good Horſe* for *the Chariot. It is fit* for *a Cabinet. It is a good Remedy* for *the Fever.* In which laſt example, *to cure* is to be underſtood; and ſo likewiſe in all ſuch ſort of Phraſes; for *for* is never uſed to ſignify *againſt*, wherefore ſome Verb is always to be underſtood. For,

6. This Prepoſition is uſed to denote *Agreement*, or *Help*, in Oppoſition to *againſt*; as, Peter *is* for *me*, John *is againſt me. The Soldier fights* for *the King.*

7. It is uſed to denote the *Convenience* or *Inconvenience* of a Thing; as, *The Coat is too big* for *him. The Houſe is too little* for *him. He is big enough* for *his Age.* Under this Head we may reduce the Phraſe, *It is well Sir* for *you.*

8. It is uſed to denote *Exchange*, or *Trucking*, *Recompence*, *Retribution*, or *Requital*, and *Payment*; as, *He changed Silk* for *Lace. He gave a Diamond* for *the Cryſtal. He rewarded him* for *his good Services. To render Evil* for *Evil. He gave him Money* for *the Book.* Hither we may likewiſe refer theſe Phraſes, *Eye* for *Eye*, *Fault* for *Fault.*

9. It is uſed to denote, *inſtead of*, *in the Place of*; as, *I will grind* for *him*, i. e. *in his ſtead. I will watch* for *you*, i. e. *in your Place*. Sometimes it ſerves to denote a Miſtake; as, *He ſpeaks one Word* for *another*: *To take one Perſon* for *another*: And in this Senſe we are to take this Phraſe, *Whom do you take me* for? When a Man ſuppoſes all that Reſpect is not paid him which he counts his due.

10. It is uſed to denote the Diſtribution of Things by Proportion to ſeveral Perſons; as, *He ſets down twelve Acres* for *every Man*.

11. It denotes the Condition of *Perſons*, *Things*, and *Times*: *He was taxed enough* for *his Eſtate*, i. e. *conſidering his Eſtate. He was a learned Man* for *thoſe Times*, i. e. *conſidering thoſe Times*.

12. It likewiſe is uſed to denote *in the Quality of*; as *He had him* for *a Tutor*. *He hired him* for *a Coachman*. *He ſuborned him* for *a Witneſs*.

It ſignifies likewiſe as much as *becauſe of*, or *by Reaſon of*. As, *to puniſh a Man* for *his Crimes*, i. e. *becauſe of*, &c. *To impriſon him* for *Debt*, i. e. becauſe of, *&c. He could not walk faſter* for *Age*, i. e. *by reaſon*, or *becauſe of*, &c.

It ſignifies *as*, or *to be*. As, *He was ſent* for *a Pledge*, i. e. *as*, or *to be a Pledge*.

During. As, *He was choſen* for *Life*, i. e. *during Life*.

This Prepoſition is often uſed to denote the *Future Time*, *or Time to come*, as in the foregoing Example.

Concerning, about, as to; *as* for *me*, i. e. *concerning me*.

Notwithſtanding. As, after having ſpoke of the Faults of a Man, we add, for *all that*, *he is an honeſt Man*, i. e. *notwithſtanding all that*, &c.

FROM. *From* ſignifies *Motion from a Place*, and then it is put in oppoſition to *To*; as, *He goes* from London *to* York, *he goes* from *School*.

1. It is uſed to denote the Beginning of *Time.* As, from *the Creation of the World.* From *his Birth.*

2. It denotes the *Original* of Things. As, *It grew ſo big* from *a ſmall Seed. He is deſcended* from *the Family of the* Stuarts.

3. It denotes the *Order* of a Thing. As, from *Head to Foot.* From *firſt to laſt.*

And in theſe three laſt Senſes it is put before *Adverbs.* As, From *thence*, i. e. from *that Place.* From *hence*, i. e. *from this Place.* From *henceforth*, i. e. *from this Time*, or *at all Times after this.*

4. It ſignifies *Off.* As, *He took me* from *the Ground*, i. e. *off the Ground.*

IN or INTO. *In* ſerves chiefly to denote or mark, *Time, Place, the Manner of Being, of Thinking, and of Acting*, or *Doing, the Motive which cauſes one to act, and the Means we uſe to act by.*

In relates to *Reſt*, *Into* to *Motion.* As, Peter *lives* in *the Houſe*; *not* into, &c. But Peter *goes* into *the Cellar.*

1. It relates to *Time*; as, In *the Summer*, in *the Winter.*

2. It relates to *Place*; as, In *the City*, in *the Country.*

3. It is uſed to denote or mark the different *Poſtures* and *Diſpoſitions* of the Body, and the diverſe Manners of Exiſtence or Being, either of *Perſons* or *Things*, with relation either to *Art* or *Nature*; as, *To be* in *a ſuppliant Poſture. To be* in *good* Health. *An Army* in *Battle Array. He is* in *his Shirt. He is* in *a Robe of State.*

4. It ſerves likewiſe to denote the different Circumſtances of a Perſon's Fortune and Affairs; as, *To be* in *Favour. To be rich* in *Land*, in *ready Money*, *To be* in *War. To have his Affairs* in *a good Condition.*

5. It ſerves alſo to expreſs the different Manners of Being, with relation to the Paſſions and Affections of the Soul, to the Thoughts and Operations of the Mind; as, *To be* in *Fear*. *To be in Doubt*. *To put him* into *good Humour*. *To take it* in *good part*. *His Memory is* in *Eſteem*.

6. It denotes alſo the *Motive* and *Object*? as, *He did it* in *Revenge*; *he works* in *Hope*.

7. It ſignifies as much as *among*; as, *The Wicked has not God* in *all his Thoughts*, i. e. among *all his Thoughts*.

8. It denotes the Changes of a Perſon or Thing, whether it be into better or worſe; as, *They turn Braſs* into *Gold*. Narciſſus *was changed* into *a Flower*, &c.

9. *In* ſignifies ſometimes *againſt* or *into*; as, *He ran the Poker* in *my Face*. *He put* in *his Mouth*.

OF. *Of* anſwers to the *Genitive Caſe* of the *Latins*, and admits of the ſame Variety of Signification with it, whether it be put after Subſtantives, Adjectives, or Verbs.

1. It ſignifies the *Author* of a Thing; as *The Works* of Cicero, *i. e.* the Works which *Cicero* wrote.

2. It ſignifies the *Poſſeſſor*, or Owner of a Thing; as, *The Palace* of *the King*.

3. As it ſignifies all ſort of Relation or Reſpect that the latter Subſtantive has to the former, ſo it ſignifies natural relation; as, *The Son* of *the Earl*, or *the Earl's Son*.

4. It ſignifies the *Subject*; as, *A Cup* of *Water*, *a Piece* of *Bread*.

5. It ſignifies the *Object*; as *A Treatiſe* of *Phyſick*, i. e. *concerning Phyſick*. *He writes* of *the Mathematicks*.

6. It ſignifies the *Matter* of which a Thing is made; as, *A Cup* of *Gold*, *a Building* of *Marble*,

i. e. *A Cup made* of *Gold*, *a Building made* of *Marble*; which Phraſe may be turned into an Adjective; as, *A Golden Cup*, *a Marble Building*.

7. It is uſed to ſignify the *Means* or *Cauſe*; as, *To die* of *Hunger*, *to die* of *a Conſumption*.

8. It is uſed to mark or denote the *Quality* of a *Perſon* or *Thing*; as, *A Man* of *Honour*, *an Affair* of *Importance*.

9. It ſometimes denotes an *Active Senſe*; as, *The Providence* of *God*, i. e. *the Providence by which God takes care of all Things.* Sometimes it denotes a *Paſſive Senſe*; as, *The Fear* of *God*, i. e. *by which he is feared.* Sometimes it ſerves to denote both theſe Senſes; as, *The Love* of *God*, i. e. *the Love with which God loves his own People*, or, *the Love with which good Men love God.*

10. It is ſometimes only a Note of *Explication* or *Specification*; as, *The City* of *London*, *the City* of *Rome*.

Laſtly, It ſignifies as much as *among*; as, of *four Daughters three were blind*, i. e. *among four Daughters*.

From. As, *South* of *London*, i. e. *South* from, *&c.*

But ſometimes we expreſs *of*, eſpecially when it ſignifies Poſſeſſion, by the *Genitive Caſe*; as, *The King's Palace*, i. e. *the Palace of the King*; Peter's *Horſe*, i. e. *the Horſe of* Peter.

OFF. *Off* ſignifies *Separation* or *Diſtance*; as, *To put* off *his Cloaths. He ſtood* off *from the Fire*.

1. It denotes Delay; as, *He puts me* off, *i. e. delays*.

2. *Off* and *On* being joined together denote *Inconſtancy* or *Unſettledneſs*; as, *He is* off *and* on *with me*, i. e. *He ſometimes agrees, and ſometimes will not*.

ON or UPON. *On* or *Upon* relates both to *Time* and *Place*; as, on *or* upon *that Day*. On *or* upon *the Table.*

1. When *on* or *upon* relates to Place it has diverſe Uſes, where it is employed in a Senſe more or leſs proper, but it every where denotes the Superiority of the Situation [that is, being uppermoſt or over] of Perſons or Things in reſpect to one another; as, *To put the Fiſh* on *or* upon *the Table. To lie* on *or* upon *the Bed. To put his Hat* on *or* upon *his Head. A Bridge* on *or* upon *the* Thames.

2. And in alluſion to this Acceptation, it is uſed in ſpeaking of the Impoſition or raiſing of Taxes, Contributions, *&c.* And then it ſerves to denote either the Perſons of whom the Taxes are demanded, or the Funds from whence the Taxes are raiſed; as, *He laid Contributions* on *or* upon *all the Enemies Country. It is paid out of the Tax* upon *Malt, and* upon *Coals, Candles,* &c.

3. In ſpeaking of Buſineſs it is uſed to denote what we are doing, and the Matter or Subject of our Converſation, Deliberation, or Application; as, *To diſpute* on *or* upon *the Subject of,* &c. *To deliberate* on *or* upon *ſuch a Propoſition. To make Notes* on *or* upon *ſuch an Author.*

4. It ſerves alſo to denote the Cauſe or Occaſion of doing any Thing; as, Upon *the News of her Arrival he preſently departed.* On *or* upon *the Advice of the Approach of the Enemy they fled.*

5. It ſerves to denote by the Virtue or Conſideration of what a Perſon ſays, does, or deſigns any Thing; as, On *or* upon *thoſe Hopes we married. He ventured, relying* upon *the public Faith,* i. e. *by virtue of, in conſideration of,* &c.

6. It ſerves alſo to denote the Terms which one makes uſe of to affirm any Thing; as, *I proteſt* on

or upon *my Honour.* On *or* upon *my Conſcience. To ſwear* on *or* upon *the Goſpels.*

On or *upon* does alſo ſignify

Concerning; as, *He has agreed* on *that Matter*, i. e. *concerning*, &c.

Alſo *after:* And denotes the Reiteration or Repeating of ſomething already done or ſpoken; as, *He thanks me with Letter* upon *Letter. He repeats Line* upon *Line, and Precept* upon *Precept.*

When it is added to Verbs, it ſignifies as much as *forward* or *Continuation*; as, *To go* on, *i. e. to go forward*, &c. and anſwers to *off*, as, *To put* on, *to put* off.

OUT, or OUT OF. *Out* or *out of* refers to the *Matter*, *Place*, *Time*, *Number*, or Multitude from whence any Perſon or Thing *comes*, *goes*, *is ſought*, *fetcht*, *taken*, &c. As, *He took it* out of *the Fire. He came* out of *the Church.*

It denotes the Reaſon or Cauſe of a Thing; as, *She did it* out of *Spite*, i. e. *by reaſon of Spite.*

It ſignifies Diſtance; as, *Go* out of *my Sight*, i. e. *from my Sight.*

It ſignifies *not within the Reach of*; as, Out of *Gun-ſhot*, i. e. *not within the Reach of*, &c.

It ſignifies *Not in*; as, Out of *Date.* Out of *Place.* Out of *Faſhion.* Out of *Heart*, i. e. Not in *Date*, &c.

OVER. *Over* refers to the Height of Place, above which any Thing is ſaid to be, or to be done; as, *A black Shower hangs* over *his Head. He holds the Sword* over *her Head.*

It refers to the Diſtance of Place, beyond or croſs or overthwart which any Thing moveth or is made to move; as, *He goes* over *Sea*, i. e. *beyond* or *croſs*, &c.

Over denotes Exceſs; as, *It comes by* over *much Eaſe*, i. e. too much, &c. *No body is* over *happy*, i. e. too, *&c.*

It ſignifies *above*; as, *It is not two Fingers* over, *i. e.* above, *&c.*

It ſignifies *through*; as, *He is known all* over *the World.* i. e. *through* the whole, *&c.*

It ſignifies *Power* or *Authority*; as, *The Captain is* over *the Soldiers*, i. e. above in Command or Dignity.

Beſides; as, *He gave me four* over, *i. e.* beſides, *&c.*

Being put after Verbs it ſignifies to *deſiſt* or *leave off*; as, *He gives* over, *i. e.* he deſiſts, *&c.*

THOROUGH or THROUGH. *Thorough* or *through*, ſerves to mark the efficient Cauſe (or the Cauſe that brings a Thing to paſs) of a Thing or Action, the Motive of doing a Thing, and the Means that conduce thereto.

1. *The efficient Cauſe*; as, *Nothing is done but* through *the Permiſſion of God. The World was created* through *the Power of God*, i. e. by.

2. *The Motive*; as, *She does it* through *Envy.*

3. *Thorough* or *through* relates likewiſe to *Place*, and is uſed to denote *Preſence* and *Movement into Place*; as alſo the *Medium* or *Middle of Place*; as, *The Power of God is ſeen* throughout *the World. He ran him* through *the Body. The Beams of the Sun paſs from Heaven through the Air to the Earth.*

Quite through, *i. e.* through *both Sides.*

'TILL or UNTILL. *'Till* or *untill* relates only to *Time*; as, *He ſtaid* till *four a Clock.*

'Till ſignifies *before*; as, They did not dare to begin the War, *'till* the Ambaſſadors were come back from *Rome*, i. e. *before.*

It denotes *Delay*; as, *He hath born gently with me* till *or* until *now.*

TO. *To* (or *unto*, which is not ſo much uſed as formerly) ſignifies,

1. Motion to a Place; as, *I go* to Rome, to France, *&c.*

2. Relation; as, *Good* to *his Friends. Favourable* to *the Church. I give Money* to Peter. *Like* to *me.*

3. It likewiſe denotes the Uſe for which a Thing is deſigned; as, *a Mill* to *grind Coffee. A Baſon* to *waſh Hands.*

4. It denotes the *Capacity*, *Aptitude*, and preſent Diſpoſition; as, *A Man qualified* to *undertake any Thing. It is eaſy* to *do. Wine fit* to *drink.*

It denotes alſo *Deſign*, or *Intent*; as, *To invite* to *Dinner. To have ſomewhat* to *do.* It likewiſe ſignifies as much as,

In. As, To *Day*, i. e. In *this Day.* To *morrow*, i. e. In *the next Day.*

For. *He did it* to *the End*, i. e. for *the End. He gave her* 500 *Pound* to *her Portion.* i. e. for, *or* to be *her Portion.*

Before. As, *He made an Oration* to *the Queen*, i. e. before *the Queen. He commends him* to *his Face*, i. e. before *his*, *&c.*

About, Of, Concerning. As, *It follows that I ſpeak* to *that one Part of Honeſty*, i. e. about, of, *&c.*

Towards. As, *Your Kindneſs* to *me is great*, i. e. towards *me*, &c.

Until. As, *The Parliament is prorogued* to *November*, i. e. Until *November*, &c. And here it denotes Delay.

In Compariſon of. As, *He is nothing* to *me*, i. e. *In Compariſon of me. He thinks them Clowns* to *him*, i. e. *In Compariſon of him*, and ſometimes it ſignifies,

May *or* Can. As, *I have none* to *comfort me*, i. e. *who* may, can, *or* will *comfort me.*

Laſtly, This Prepoſition being put before our Verbs, anſwers to the Infinitive Mood of the *Latins*; as, to *fight*, *pugnare*, to *teach*, *docere :* Where we may farther obſerve, that to *fight* is as much as fighting; ſo, to *teach*, teaching; as, *I love* to *fight*, to *teach*, i. e. *I love fighting*, *teaching.*

This Prepoſition is frequently left out both in ſpeaking and writing; as when we ſay, *like me*, *give me*, *tell me*, *near me*, &c. In all which Places *me* is put for *to me.*

To is ordinarily left out after Verbs of one Syllable that imply a Relation, whether of Acquiſition or Motion, eſpecially before the perſonal Pronouns, when the Nouns or Pronouns immediately follow the Verbs; as, *Give me the Cup. Send me my Book. Bring me your Sword.* And alſo after the helping Verbs *can*, *let*, &c. And likewiſe before the Infinitive Mood.

TOWARD. *Toward* or *towards* has much the ſame Signification as *Ward*, and is uſed to denote both *Time* and *Place*, though it does more naturally refer to *Place* than to *Time.*

1. It is uſed to denote *Time*, but without any preciſe fixing of it; as, Towards *the Spring*, towards *Noon*, towards *the End of Winter.*

2. But it gives you a more preciſe and exact Diſtinction, when it is applied to *Place*; as, *The Troops march* towards *the* Rhine. *To have his Eyes turned* towards *Heaven.*

From *Ward* (ſee *Ward*,) comes *hither-ward*, *up-ward*, *down-ward*, *fore-ward*, *back-ward.*

UNDER. *Under* is a Prepoſition that refers both to Place and Time.

But as it relates to Time, it is ordinarily reſtrained to the marking the Time of a *Reign* or *Government*; as, Under *the Reign of Queen* Anne, Under *the Government of* Auguſtus *Chriſt was born*; and by Abbreviation, or for ſhortneſs ſake, we ſay, Under Queen *Anne*. Under *Auguſtus*. And we uſe it in the ſame Acceptation or Senſe in ſpeaking of the Time of the Birth of any fortunate Perſon, as, *He was born* under *a happy Planet*, under *a favourable Conſtellation*, i. e. *a happy Planet*, *a favourable Conſtellation ruled at his Birth.*

Under, as it relates to Place, denotes being lower in Situation or Place; as, *Every Thing that is* under *Heaven*, *or* under *the Earth.*

And it is in Alluſion to this Acceptation, when we ſay, *He retired* under *the Cannon of ſuch a Place: To put a Thing* under *Lock and Key.*

It ſignifies privately or ſecretly; as, *To do a Thing* under *Hand*, i. e. *privately.*

Lower, as, under *Lip*, under *Side*, i. e. lower.

WARD. *Ward* is a Prepoſition that is always ſet behind another Word, and denotes the Tendency of Perſons or Things to one another; as, *Heaven* ward, *i. e. to Heaven*, or *toward Heaven.*

Ward comes from the *Saxon Weard.* The *Saxons* ſay *Eaſtweard*, *Weſtweard*, as we do *Eaſtward*, *Weſtward*, i. e. towards the *Eaſt*, &c.

Of this Word and the Prepoſition *to* is compounded the Prepoſition *toward.*

WITH. *With* is uſed to denote *Conjunction*, *Union*, *Mixture*, *Society*, *Accompanying*, *Means*, *Inſtrument*, *Manner*, &c.

1. It ſerves to denote Conjunction, Union; *He is Friends* with *all the World.*

2. It denotes Mixture: *To put a little Venegar* with *a great deal of Oil.*

3. It denotes Society, or Accompanying; as, *To eat* with *his Friends. To go* with *him.*

4. It is uſed to mark the Means; as, With *the Grace of God.* With *the Help of his Friend. He purges himſelf* with *Buckthorn.*

5. It marks the manner of Being or Doing; as, *To ſpeak* with *Eloquence. To anſwer* with *Sweetneſs,* with *Haughtineſs,* &c.

6. The Inſtrument; as, *He killed him* with *the Sword.*

7. Oppoſition or Againſt; as, *The Duke of* Marlborough *fights* with *the* French, *i. e.* againſt, *&c.*

WITHIN. *Within* is a Prepoſition referring both to Time and Place.

1. When *within* refers to Place, it ſerves to denote, that the Perſon or Thing of which we ſpeak is contained or comprehended in that Place; as, *Peter is* within *the Houſe. He walks* within *the Garden.*

2. When it refers to Time, it ſerves to fix and determine the Space of Time, with reſpect to the Thing that is doing; as, *He will go* within *three Days. It will be finiſhed* within *two Hours.*

WITHOUT. *Without* is put in Oppoſition to *within*; as, *He is not* within *the Houſe, for he is* without *Doors.*

It denotes what they call Privation or Excluſion.

It is uſed to denote Privation, that is, in ſpeaking of a Good or Advantage we have not; as, *nothing can be* without *the Grace of God. He paſſes the Night* without *Sleep,* i. e. *not having any,* &c.

Excluſion, or being exempt or free from; as, *He ſpoke* without *Paſſion,* i. e. free from, *&c.*

Without ſignifies *not with*; as, *He did it* without *the Authority of Parliament*, i. e. *not with*, &c. without *jeſting*, i. e. *not with*, &c.

It ſignifies *void of*; as, *He is* without *Wiſdom*, i. e. *void of*, &c. *He is* without *Riches*, i. e. *void of*, &c.

It ſignifies *unleſs*, or *except*; as, *He will not come* without *being ſent for*, i. e. *unleſs* or *except*, &c. for, *without he be ſent for*, is not good *Engliſh*.

It ſignifies *beſides*; as, *There were two Hundred* without *the Boys*, i. e. *beſides*, or not counting the Boys.

As to the Words, *touching*, *concerning*, *according to*, *belonging to*, *during*, &c. theſe are rather Participles than Prepoſitions.

Q. *What does* above *relate to?*

A. Above relates to *place*, and anſwers to *below* or *beneath*, &c. And ſo you may repeat the Queſtion relating to the reſt of the Prepoſitions.

CHAP. XXII.

Of the Prepoſitions uſed in Compoſition.

Q. *WHat is a compounded Word?*

A. A Compounded Word is, when two more Words go to the making up of one.

Words in *Engliſh* are compounded, either with a Prepoſition, or with ſome other Part of Speech.

The Prepoſitions are of two ſorts, Separable and Inſeparable; the Separable Prepoſitions are ſuch as may be uſed alone, the Inſeparable are ſuch as are not uſed in *Engliſh* unleſs in Compoſition.

But we ſhall conſider the chief Senſes of the Prepoſitions in an Alphabetical Order. We ſhall begin with the *Engliſh* Prepoſitions, then we ſhall ſpeak of thoſe that are *Latin*, and laſtly of thoſe that are *Greek*.

A, is uſed for *on* or *in*; as, *afoot*, *aſhore*, for *on Foot*, *on Shore*; *abed*, *adays*, *anights*, for *in Bed*, *in the Days*, &c. This *a* is alſo oftentimes redundant or ſuperfluous, at the Beginning of a great many Words; as in *abide* for *bide*, *ariſe* for *riſe*, *awake* for *wake*, *above*, *abroad*, &c.

Be is often redundant or of no Signification at the Beginning of a great many Words; as *bemoan*, &c. But it ſometimes is ſignificant, and ſignifies *about*; as in *beſprinkle*, i. e. to ſprinkle about; to *beſtir*, i. e. to ſtir about; to *beſmear*, to *bedawb*, to *bethink*, i. e. to have his Thoughts about him, *&c. To beſiege*, &c. It ſignifies *by* or *nigh*; as, *beſide*, i. e. by or nigh the Side. It ſignifies *in*; as *betimes*, i. e. in Time, or early. It ſignifies *for* or *before*; as, *to beſpeak*, i. e. to ſpeak for, &c.

For ſignifies Negation or Privation, *i. e.* it denies or deprives; as in *to forbid*, i. e. bid it not to be done; *to forſake*, i. e. not to ſeek it any more; *to forgive*, i. e. not to give or reckon it to one, *&c. to forſwear*, i. e. to ſwear the Thing not to be that is ſo, *&c.*

Fore, ſignifies as much as *before*; as, *to foreſee*, to ſee before it comes to paſs; *to forebode*, to tell or ſay before it happens.

Mis, is always uſed in a bad Senſe, it denotes Defect or Errour; as, *Miſ-deed*, i. e. an ill Deed, or not done right; ſo from *take*, *to miſtake*, to take it wrong, or otherwiſe than it is; ſo *to miſuſe*, *to miſimploy*, *to miſapply*, &c.

Over, ſignifies Eminency or Superiority; as, *to over-come*, *to over-ſee*, *to over-rule:* It denotes alſo Exceſs; as, *over-haſty*, i. e. too haſty, *over-joyful.*

Out, ſignifies Exceſs, Excellency or Superiority in any thing; as, *to out-do*, *to out-run*, *to out-go*, &c.

Un, denotes Negation and Contrariety, or the not being ſo or ſo; alſo Diſſolution or the undoing a Thing already done: For Example, *un* being prefixed or ſet before Adjectives, ſignifies *not*; as *pleaſant*, *unpleaſant*, i. e. not pleaſant; ſo *unworthy*, i. e. not worthy; *unſound*, i. e. not ſound, *&c.* Here *un* anſwers to the *Latin* Prepoſition *in*. But when *un* is put to Verbs, it deſtroys, makes void, or undoes what has been already done; as, *to ſay*, *to unſay*, which ſignifies not only *not to ſay*, but to call back and deny what has been ſaid to be ſaid; ſo *to undo*, is to deſtroy what has been already done; *to unweave* is to undo what has been already weaved. This is an Imitation of the *Saxon On* or *Un*, which is alſo compounded with Adjectives and Verbs; as, *unlytel*, not little, *i. e. great*; ſo *uncnytan*, to untie, &c. Thus the *Scots* ſay unwell, i. e. not well.

Up, denotes Motion upwards or Place and Things that lie upwards; as *up'and*, i. e. the upper Land, or the Land that lies high in reſpect of ſome other; *upſide*, i. e. the Side that is higheſt.

With ſignifies againſt; as, *to withſtand*, i. e. to ſtand againſt; ſometimes it ſignifies as much as *from* or *back*; as, *to withold*, i. e. to hold from one; *to withdraw*, i. e. to draw from or back, *&c.*

Of the Latin *Prepoſitions, that are uſed in the Compoſition of* Engliſh *Words.*

Ab or *Abs*, i. e. *from*, when it is compounded, denotes ſome Exceſs or encreaſing the Senſe of the Words, as, *to abhor*, *to abuſe*, *abſurd*, &c. or elſe it ſignifies *Parting* or *Separation*; as, *to abſtain*, *to aboliſh*, *to abdicate*, &c.

Ad ſignifies *to* or *at*; as, *Advocate*, *Advent*, *Adverb*, *Adjective*, *Adjacent*, &c. Where *Advocate*,

vocate is one that is *called to*, &c. *Adjacent*, that which lies *at* or *nigh*.

Ante, ſignifies *before*; as, *antecedent*, the foregoing Word, or the Word that goes before another in a Sentence: To *antedate*, or date it *before*, &c.

Circum, ſignifies *about*; as, *Circumlocution*, a *round about* way of ſpeaking, as when one Word is expreſſed by many; *Circumvallation*, *a ditching about*, *Circumſtance*, what ſtands, as it were, *about* a Matter, as *Time*, *Place*, *Perſon*, &c.

Con from *cum*, ſignifies *with* or *together*; as, *Convocation*, a calling or meeting *together*; *Colloquy*, a talking *with* or *together*; *Copartner*, a Partner *with* another; *Commerce*, *trading together*.

Contra, ſignifies *againſt*; as, *to contradict* or *gainſay*; and denotes *Oppoſition* or *Contrariety*: And hence comes the Prepoſition *Counter*, as to *counterfeit*, &c.

De, ſignifies a kind of motion *from*, as, *decant*, *detract*, *deduce*, *decay*, *defile*, for filing off, *to decamp*, that is to move the *Camp*, &c. Sometimes it only extends the Senſe of the Word; as, *to demonſtrate*, *to deplore*, &c.

Dis, ſignifies *Separation*, *Difference* or *Diverſity*, and does every where give a Signification contrary to the Word it is compounded with; as, *diſagree*, not to agree; *disbelieve*, not to believe; *diſadvantage*, no advantage; *diſlike*, not to like.

Di, has hardly any other Uſe than the extending or ſtretching out the Senſe of the Word it is compounded with; as *to direct*, *to diminiſh*, &c.

E or *Ex* ſignifies *out*; as, *Event*, the falling *out*; *to eject*, to caſt *out*; *to exclude*, *to ſhut out*: So *to expreſs*, *exhibit*, *expect*, *explain*; *Eloquence*, *Elocution*, &c.

En, ſee under *In*.

Enter, comes from the *French entre*, and that from the *Latin inter*, i. e. *between*, &c.

Extra, ſignifies *beyond*, *over* and *above*; as, *extravagant*, one that goes beyond Bounds; *extravaſated Blood*, Blood that is thrown out or beyond the Veſſels, *&c.*

In generally denotes the Poſition or Diſpoſition, or an Action, whereby one Thing as it were put into another, or the Impreſſion whereby a Thing receives ſuch or ſuch a Form, and becomes ſuch or ſuch; as, *to import*, *to impale*, *to incloſe*, *to invelop*, *to inroll*, *to infuſe:* In theſe Words *in* marks the Action, by which one Thing comes to be put into another. But in theſe Words, *to inchant*, *to inrage*, *to incourage*, *to inrich*, *in* denotes the Impreſſion by which one Thing receives ſuch or ſuch a Form, and becomes ſuch or ſuch, *&c.*

In is alſo uſed at the beginning of Words to denote Privation or *not*, and gives a contrary Senſe to the Word it is compounded with; as, *indecent*, i. e. *not decent*; *inhumane*, *not humane*; *injuſtice*, *not juſtice*; *innocent*, *not nocent*, i. e. *hurtful*; *invincible*, not to be conquered.

En, is a Prepoſition that we uſe in the ſpelling of Words that come from the *French*; as, *to enrage*, *encourage*; though we do not always obſerve this Diſtinction; for we ſometimes write *in* inſtead of *en:* This *en* has much the ſame Signification as *in*, but it never denotes *Privation* or *not*, which *in* often denotes.

But it is to be obſerved, that as all *Latin* Words compounded with *in* do not denote Privation; ſo neither do all *Engliſh* Words which are written with *in:* For we have many of them from the *French*, but which are for the moſt part originally *Latin*, that are promiſcuouſly written with *en* or *in*, in which the genuine Signification of the *Latin* Prepoſition *in* is preſerved; as, *ingender*, *inplant*, *Ingrave*, &c. which are alſo written with *en*, as *engender*, *engrave*, &c. and their Participles *engendered*, *engraven*, &c. And it were to be wiſhed, for the ſake of Foreigners, that *en* were preſerved in thoſe Words that come from the *French*, rather than that the *Latin in* ſhould be reſtored, whence the *en* came: By this Means all Ambiguity or Uncertainty concerning the Signification of this Prepoſition would be removed; for *un* is always privative, or ſignifies as much as *not*; *en* never is: but *in* is ſometimes privative and ſometimes not; for it is not privative in the Words that are promiſcuouſly written with *en* or *in*. But in other Words it is moſt commonly privative, namely in thoſe which come from *Latin* Words that are originally ſo.

Inter, ſignifies *between*; as *to intervene*, to come between; *Interval*, the Space between; *interrupt*, to break in between other Buſineſs; but in *interdict* it ſignifies as much as *for* in *forbid*, &c. Sometimes we uſe *enter* in Words that come from the *French*, and they are written *entre*, which comes from the *Latin inter.*

Intro, is a *Latin* Adverb from the Prepoſition *intra*, or a various Ending of the ſame Prepoſition, and ſignifies *within*; *to introduce*, to bring into, *&c.*

Ob, ſignifies againſt; as, *Obſtacle*, i. e. what ſtands in the way; *to oppoſe*, to put againſt.

Per, i. e. *through*, it denotes a certain Degree of Excellency or Exceſs; *perfect*, i. e. throughly done; *perforate*, *to pierce through*, *to perſecute*, *to perſuade*.

Poſt, *after*; as *Poſtſcript*, i. e. written after; a *Poſthumous Work*, that is publiſhed after the Author's Death.

Pre, comes from the Prepoſition *Præ*, and ſignifies *before*; as, *to premeditate*, to meditate of before; *Preface*, *prepare*, *prefer*, *prevent*; *preingage*, or to engage before-hand, *&c.*

Pro, ſignifies *for*, or *forth*; but it has alſo a great many other Senſes; as, *to profeſs*, *protect*, *pronounce*, *prorogue*, *promiſe*, &c.

Preter, ſignifies *againſt*; as, *Preternatural*, againſt Nature.

Re, generally implies a repeated Action; as, *to repeat*, i. e. to ſay over again; *to relapſe*, to fall ill again; *to return*, i. e. to come again; *to re-enter*, to enter again: Sometimes it denotes Oppoſition or *againſt*; as, *to repulſe*, to beat back: It often denotes only the enlarging the Senſe of the ſimple Verb; as, *to repoſe*, *repaſt*, &c.

Retro, ſignifies *backward*; as, *Retrograde Motion*, i. e. a going backward.

Se, for *Sine* without, or *Seorſum*, by itſelf, in ſuch Words as theſe, *ſecure*, (i. e. *Sine curâ*, or *Seorſum*, *à Curâ*) *ſemote*, *ſeparate*, *ſeclude*, and the like.

Sub, ſignifies *under*; as, *to ſubſcribe*, to write under.

Subter, *under*; as, *Subterfluous*, flowing under, *&c.*

Super, *upon*, *over*, or *above*; as, *Superſcription*, the writing upon a Letter; *ſuperfluous*, over and above: This Prepoſition is changed in ſome Words that come from the *French* into *Sur*, *upon*, or *over*; as, *Surface*, &c.

Trans, ſignifies *over* or *beyond*; as, *to tranſport*, to carry over; *to tranſgreſs*, to go beyond; and it ſignifies in a great many Words the moving from one Place to another; as, *to tranſplant*, *to tranſpoſe*, *Tranſmigration* &c. In other Words it denotes the changing of one Thing into another; as, *to transform*, *transfigure*, *Tranſubſtantiation*, &c.

The Greek *Prepoſitions ; the chief of theſe are,*

A, which ſignifies *Privation* or *not* ; as *Anonymous*, without a Name ; *Anarchy*, without Government.

Amphi, ſignifies *on every ſide.*

Anti, ſignifies *againſt* ; as, *Antagoniſt*, one that is againſt you ; *Antichriſt*, one that is in Oppoſition to Chriſt.

Hyper, *over* or *above.*

Hypo, *under.*

Meta, is the ſame as *trans*, i. e. *beyond* ; or elſe denotes the changing of one Thing into another, as, *Metaphor*, *Metamorphoſis*, i. e. Transformation.

Peri, *about.*

Syn, *with* or *together* ; as, *Synod*, that is *Convocation* ; *Syntax*, that is, *Conſtruction.*

The Prepoſitions do often change their laſt Letter into the Conſonant that the Word begins with : As, in *Con*, *n* is changed into *l*, as, *Colloquy* ; and ſometimes they loſe a Letter, as in *coeternal*, where *n* is left out, *&c.* But we muſt not now enlarge.

Queſtions relating to the twenty-ſecond Chapter.

Q. *What does* Ab *ſignify?*

A. From, and denotes Separation, *&c.*

Q. *What does* Ante *ſignify?*

A. Before: And ſo you may repeat the Queſtion with reſpect to any of the other Prepoſitions.

CHAP.

CHAP. XXIII.

Of the INTERJECTION.

Q. *WHat is an Interjection?*

A. An Interjection is a Part of Speech, that denotes ſome ſudden Motion or Paſſion of the Soul.

They may be divided into *Solitary* and *Paſſive*, being uſed by us when we are alone, or not ſo directly tending to Diſcourſe with others, in which the Party ſpeaks as ſuffering ſome Change in himſelf. They are the Reſult, either of a ſurprized Judgment, denoting either Admiration, as *heigh*; Doubting or Conſidering, as, *hem*, *hy*; Deſpiſing, as, *piſh*, *ſhy*, *tuſh*, &c, or ſuch as denote a ſurprized Affection moved by the Apprehenſion of Good or Evil, denoting Mirth; as, *Ha*, *Ha*, *He*; Sorrow, as, *Hoi*, *Oh*, *Oh*, *Ah*; Love and Pity, as *Ah*, *Alack*, *Alaſs*, Hate and Anger, as, *Vaugh*, *Hau*, *Phy*, *Foh*.

The other Sort may be ſtiled *Social* and *Active*, being never uſed by us when we are alone, but immediately tending to Diſcourſe with others, in which the Party ſpeaks with deſign to procure ſome Change in his Hearers. Theſe are ſuch as denote exclaiming, or crying out, as, *Oh*, *Soho*; Silencing, as, *St*, *Huſh*; ſuch as are uſed to diſpoſe the Senſes of the Hearer, beſpeaking his Attention, *Ho*, *Oh*; expreſſing Attention, as, *Ha*; ſuch as are uſed to diſpoſe the Affections of the Hearer, by way of Inſinuation or Blandiſhment, as, *Now*; or by way of Threatning, as, *Ve*, *Woe*. But *Woe* is rather a Subſtantive; for *Wo's me*, is *Woe is to, or for me.*

PART

PART III.

CHAP. I.

Of Etymology *or* Derivation.

HAVING in the former Part treated of the ſeveral Parts of Speech; I ſhall now come to obſerve the Agreement or Affinity of each to the other, or how one Word comes or is derived from another: And this Part of Grammar is called Etymology.

Q. *What do you mean by* Etymology ?

A. Etymology, as it is here treated of, relates to the Derivation of Words, or ſhows how one Word comes from another.

From any Subſtantive, or Adjective, put for a Subſtantive, (in the Singular Number) is formed the Genitive Caſe, by adding *s*.

Every Subſtantive put for an Adjective, becomes an Adjective.

Q. *Do Subſtantives ever become Verbs ?*

A. Yes: Many Subſtantives, and ſome Adjectives (and ſometimes the other Parts of Speech) being put for Verbs, become Verbs; and denote or ſignify ſome ſort of Application of the ſame Thing, or the Thing ſignified by the Subſtantive:

The Vowel being commonly made long, and the Conſonant ſoftned.

As from *a Houſe* comes *to houſe*, i. e. to go into a Houſe, or to receive into a Houſe. From *Braſs*, to *braze*, i. e. to cover with Braſs: So from *Glaſs*, to *glaze*; *Graſs* to *graze*.

Sometimes the Syllable *en* is added eſpecially to Verbs that come from Adjectives; as, from *Short*, comes *ſhorten*, that is to make ſhort; *Faſt*, to *faſten*; *White* to *whiten*, or to *white*.

Q. *Do Subſtantives come from Verbs?*

A. Yes. From Verbs are formed the Participles; the Paſſive one that ends in *ed* or *en*; as, *loved*, *given:* And the Active Participle that ends always in *ing*, as, *loving:* From which Verbs, by the Addition of *er* to the Ending of the Preſent Tenſe, comes a Subſtantive ſignifying the *Agent* or *Doer*. As from *Hear* comes the Noun *Hearer*, i. e. one that hears: From *Run*, *Runner*, i. e. one that runs.

Q. *What do Adjectives that end in* y *denote?*

A. From Subſtantives, by adding the Termination or Ending *y*, are formed Adjectives of Plenty, or of Abounding.

As, from a *Louſe*, comes *louſy*, i. e. one that has a great many *Lice*; *Wealth*, *wealthy*; *Health*, *healthy*; *Might*, *mighty*.

Some Adjectives end in *en*, and ſignify the Matter out of which any Thing is made; as, *Aſhen*, *Birchen*, *Oaken*, *Beachen*; an *Oaken Stick*, i. e. a Stick made of Oak.

Q. *What do Adjectives that end in* ful *ſignify?*

A. From Subſtantives come alſo Adjectives, denoting *Fulneſs*, by adding the Termination *ful*.

As from *Joy* comes *joyful*, i. e. full of Joy; *Fruit*, *fruitful*; *Youth*, *youthful*.

Q. *What do Adjectives that end in* ſome *denote?*

A. Sometimes the Termination *ſome* is added, having much the ſame Senſe with *ful.*

As, from *Trouble* comes *troubleſome*, i. e. full of Trouble; *Delight*, *delightſome*; *Game*, *gameſome*; *Burden*, *burdenſome.*

Q. *What do Adjectives in* leſs *denote?*

A. The Termination *leſs*, being added to Subſtantives, forms Adjectives ſignifying *Want.*

As, *Worthleſs*, i. e. of no *Worth*, or that wants *Worth*; *Witleſs*, *Heartleſs*, *Joyleſs*, *Careleſs.*

The ſame Thing is alſo ſignified by *un* or *in*, prefixed to Adjectives, though *in* is only uſed in Words derived from the *Latin.*

As, *Pleaſant*, *unpleaſant*, i. e. not pleaſant; *wiſe*, *unwiſe*; *profitable*, *unprofitable*; *innocent*, i. e. not hurtful; *impatient*, i. e. not patient.

By adding the Termination *ly*, to Subſtantives, and ſometimes to Adjectives, are formed Adjectives which denote *Likeneſs.*

As, from *Giant*, comes *giantly*, i. e. like a *Giant*; *Earth*, *earthly*; *Heaven*, *heavenly*; *God*, *godly*; *Good*, *goodly*, &c.

The ſame Termination *ly*, being alſo added to Adjectives, forms Adverbs of Quality, as from *Mighty*, comes *mightily*; *Rich*, *richly*, &c.

Q. *What do Adjectives in* iſh *ſignify?*

A. Adjectives Diminutive, or Adjectives that denote leſſening of the Signification are made by adding *iſh* to Adjectives, and often to Subſtantives.

As, *Green*, *greeniſh*, i. e. a little or ſomewhat *green*; *Soft*, *ſoftiſh*; *Thief*, *thieviſh*; *Wolf*, *wolfiſh.*

N. B. But theſe Words in *iſh*, if they come from a Subſtantive, they generally denote *Likeneſs*; as, *Wolfiſh*, i. e. like a *Wolf*, from the Subſtantive *Wolf*; but if they come from an Adjective, they denote Diminution, or leſſening the Senſe of the Word they come from; as, *ſoftiſh*, i. e. ſomewhat *ſoft*; from the Adjective *ſoft*.

There are alſo ſome National Names which end in *iſh*; as, *Engliſh*, *Spaniſh*, *Daniſh*, *Scottiſh*, (by Contraction *Scots*) *Swediſh*, &c.

CHAP. II.

Of Subſtantives *Diminutive*, &c.

Q. W*Hat is a* Diminutive *Noun?*

A. A Noun *Diminutive* is a Word, that commonly, by the Addition of ſome Letter or Syllable to the Word from whence it comes, ſerves to denote a Diminution or Leſſening the Senſe of that Word from whence it comes; as, *Lambkin*, from *Lamb*.

Here *kin* being added to *Lamb*, denotes the leſſening the Signification of the Word, for *Lambkin* is a little *Lamb*.

Ing is moſtly the Diminutive Termination as to *Animals: Goſling*, *Duckling*, and the like. *Ing* there ſeems to ſignify *Young*. So that *Lambkin* is for *Lamb-ing: Lamb-young*. The *k* being put in here for better Sound's ſake.

So theſe are Forms of Diminutives; from *Hill*, *Hillock*, i. e. a little Hill; *Part*, *Particle*, *Parcel*, *Poke*, (an old Word) *Pocket*, i. e. a little Poke; *I will not buy a Pig in a Poke*, i. e. a Bag. A *Gooſe*, a *Goſling*. So *Wilkin*, i. e. little *Will*; *Tomkin*, little *Tom*.

Q. *What do Nouns that end in* ſhip *denote?*

A. Words ending in *ſhip* denote or ſignify *Office*, *Employment*, or *Condition*.

As, *Kingſhip*, i. e. the Office of a King; *Stewardſhip*, the Office or Employment of a Steward; ſo *Fellowſhip*, *Partnerſhip*, *Chancellorſhip*, *Headſhip*, *Lordſhip*, *Worſhip*, whence *Worſhipful*, and to *worſhip*.

Q. *What do Nouns ending in* dom *denote?*

A. Words ending in *dom* denote firſt Office, or Charge with Power and Dominion, or without them; as, *Popedom*, *Kingdom*; ſecondly, the *State*, *Condition*, *Quality*, and *Propriety*, and alſo the *Place* in which a Perſon exerciſes his Power; as, *Freedom*, *Thraldom*, *Whoredom*, *Wiſdom*, &c. *Dukedom*, which denotes the Authority or Power of a Duke, as alſo the Place where he exerciſes that Power.

Q. *What do Nouns that end in* rick *and* wick *denote?*

A. Words ending in *rick* and *wick* denote alſo *Office* and *Dominion*; as, *Biſhoprick*, *Bailywick*.

From Adjectives by adding *neſs*, come alſo Subſtantives, which ſignify the Eſſence of the Thing.

As, from *white*, *whiteneſs*; *hard*, *hardneſs*; *great*, *greatneſs*; *ſkilful*, *ſkilfulneſs*, &c.

Q. *What do Words that end in* hood *or* head *denote?*

A. Nouns that end in *hood* or *head*, denote the *State*, *Condition*, and *Quality*; as, *Godhead*, *Manhood*, *Widowhood*, *Knighthood*, *Likelihood*, *Falſehood*, &c.

There are alſo other Subſtantives (derived from Adjectives and Verbs) which are made by adding the Ending *th*; there being ſometimes ſome ſmall Change made.

As, from *long*, comes *length*; *ſtrong*, *ſtrength*; *broad*, *breadth*; *wide*, *width*; *deep*, *depth*; *high*, *height*, (or as formerly *heighth*;) *true*, *truth*.

CHAP. III.

Of Words borrowed from the Latin.

WE have a great many Words borrowed from the *Latin*, (and indeed almoſt all that are not Words of one Syllable, or that do not come from Words of one Syllable, are *Latin:)* but the greateſt part of theſe the *French* or *Italians* borrowed from the *Latin* and we from them.

Noun Subſtantives as well as Adjectives, are made *Engliſh* from the *Latin*, by ſome little Alteration or Change in the Words, which is common to us with the *French*; as,

Nature comes from the *Latin* Word *Natura*; Grace from *gratia*, Clemency, *clementia*, Synod *ſynodus*, ingenious, *ingenioſus*, ingenuous, *ingenuus*, Ornament, *ornamentum*, Vice, *vitium*.

Our Verbs that come from the *Latin*, are formed or made from the Preſent Tenſe, or from the Supines, by laying aſide the Termination or Ending, and making ſome other ſmall Alteration.

From the Preſent Tenſe are formed extend from *extendo*; ſpend and expend from *expendo*; conduce, *conduco*; diſpoſe, *diſpicio*; approve, *approbo*; conceive, *concipio*.

From the Supines *Supplicatum*, *demonſtratum*, are formed *ſupplicate*, *demonſtrate:* So *diſpoſe*, *ſuppreſs*, *collect*, come from the Supines by throwing away the Ending, *diſpoſitum*, *ſuppreſſum*, *collectum*.

There are alſo many Nouns and Verbs which we have brought into our Tongue, that are purely *French*, and which are not derived from the *Latin*: As,

Garden, *garter*, *buckler*, *to advance*, *to cry*, *to plead*, which come from the *French Jardin*, *jartiere*, *bouclier*, *avancer*, *crier*, *plaider*, &c. Though indeed there are not many Words in the *French* Tongue that are purely *French*, and which are not originally derived from the *Latin*.

But there are many Words which are for the moſt part common to us with the *Germans*, of which it is doubtful whether the antient *Teutones* received them from the *Latins*, or the *Latins* from them, or whether they did not both receive them from the ſame common Fountain.

As, *Wine*, *vinum*, Sax. ὀ͂ινος; *wind*, *ventus*, Sax. *Wind*; *went*, *veni*, Sax. *wendan*, *windan*; for to *wend* in old *Engliſh* is to *go*.

Q. *What are the Rules whereby to know when a Word is derived from the* Latin, *and how it may be made* Latin *again?*

A. Theſe eight Rules will direct you to the knowledge of what you aſk after.

1. Moſt *Engliſh* Words ending in *nce* or *cy*, are derived from *Latin* Words in *tia*; *Temperantia*, *Clementia*, Temperance, Clemency.

2. Words in *ion* in *Engliſh*, are made *Latin* by caſting away *n*; as, Queſtion, *Queſtio*; Religion, *Religio*.

3. Words ending in *ty* are made *Latin* by changing *ty* into *tas*; as, Liberty, *Libertas*; Charity, *Charitas*.

4. Words ending in *ude* are derived from the *Latin* by changing *o* into *e*; Fortitude, *Fortitudo*; Gratitude, *Gratitudo*; &c.

5. Adjectives which end in *d*, do for the moſt part become *Latin* by the Addition of *us*; as, Rigid, *Rigidus*, Putrid, *Putridus*, &c.

6. Words ending in *t*, *n*, or *r*, between two Vowels become *Latin* by changing the laſt Vowel into *us*; as Mute, *Mutus*; Obſcure, *Obſcurus*; Obſcene, *Obſcœnus*, &c.

7. Moſt Words ending in *nt*, are made *Latin* by changing *nt* into *ns*; as Latent, *Latens*; Vigilant, *Vigilans*, &c.

8. Many Words ending in *al*, by the Addition of *is* become *Latin*; as, Liberal, *Liberalis*; Subſtantial, *Subſtantialis*.

PART IV.

CHAP. I.

Of the Syntax.

WE are now come to ſpeak of that Part of Grammar which treats of the right placing or joining of Words together in a Sentence, called *Syntax*. And this Part is the End of Grammar. For to what purpoſe is it to have Words, if we do not join them together? and yet this is not ſufficient, unleſs we rightly join them, that is, as the beſt Speakers uſed to do; for Example, *A Stone the Parrot the Boy with killed*. Here are Words joined together, but here is no *Syntax*; that is, there is no *right joining* of them:

for the beſt Speakers would thus join them; *The Boy killed the Parrot with a Stone.*

Q. *What is* Syntax?

A. It is a right joining of Words in a Sentence.

Q. *Where is the Nominative Word, or the Subſtantive* that *Verb* relates to, *to be placed?*

A. The Subſtantive that *is*, *does*, or *ſuffers*, comes before the Verb; as, *I am*, Peter *loves*, *the Men read*, *the Book is read.*

Q. *Is it always placed before the Verb?*

A. No. 1. For in an Interrogative Sentence, or where a Queſtion is aſked, the Subſtantive is put after the Verb; as, *Is* John *at home?*

If there be any Helping Verb, then the Subſtantive comes after that; as, *Does* Peter *love? Will you read?*

If there be two Helping Verbs, then the Subſtantive is ſet after the firſt of them: As, *Could he have done it?* Might *Charles have brought it?*

Except, 2. In an Imparative or commanding Sentence, where the Subſtantive is likewiſe ſet after the Verb; as, *burn thou*, *burn ye.*

3. Alſo when the Verb is uſed by way of yielding or Conceſſion; as, *Had I* [*if I had*] *known, he ſhould not have done it. Were I a bad Man*, &c.

4. The Subſtantive or Nominative Word is put after the Verb, when *there* is ſet before the Verb; as, *There came a Man to me. There was the Boy in the Dirt. There is Heat in the Sun*, i. e. *Heat is in the Sun.*

5. When the Subſtantive or the Nominative is more particularly denoted or pointed at, we often ſet *it* before the Verb, and put the Subſtantive after it; as, *It was* John *that ſpoke laſt. It was the Glaſs that fell.*

Sometimes the Subſtantive is alſo ſet after the Verb, when none of theſe foregoing Exceptions happen; as, *Then followed the General*, &c. *Says I*, for *I ſay*; *ſaid he*; for *he ſaid*; Peter *writes, and ſo do I*, i. e. *and I do ſo*, &c.

Q. *How is the Genitive Caſe to be placed?*

A. When the Genitive Caſe and another Subſtantive come together, the Genitive Caſe is always put firſt: As, *John*'s *Horſe*, not *Horſe John*'s.

Q. *How is the Adjective to be joined?*

A. The Adjective is joined to its Subſtantive without any difference of *Caſe*, *Gender*, or *Number*.

Except in the Words *this*, which makes *theſe*; and *that*, which makes *thoſe* in the Plural. Alſo in *whoſe* and *whom* from *who*, *his* from *he*, *hers*, from *her*, *its* from *it*.

Q. *How is the Adjective placed?*

A. The Adjective is immediately placed before its Subſtantive; as, *a good Boy*, *a good Girl*, *a good Thing*; *good Boys*, *good Girl*, *good Things*.

Q. *Is the Adjective always to be placed before the Subſtantive?*

A. Yes. Unleſs a Verb comes between the Adjective and its Subſtantive; as, *Happy is the Man*, *the Man is happy:* Or when ſome other Word dependeth on the Adjective; as, *A Subject loyal to his Prince.* Alſo frequently in Poetry, for the more harmonious ſounding of the Verſe: as,

Human face divine.

MILTON.

Q. *When two or more Adjectives come together, where are they to be placed?*

A. When there are more Adjectives than one joined together, or one Adjective with other Words depending on it, the Adjective is generally ſet after the Subſtantive; as, *A General both wiſe and valiant*, *a General very wiſe*, *a General skillful in political and military Matters.*

Q. *May a Subſtantive have more Adjectives than one joined with it?*

A. A Subſtantive with its Adjective is reckoned as one compounded Word, (and ſo is any governing Word with the Words that depend on it;) whence the Subſtantive and Adjective ſo joined, do often take another Adjective, and ſometimes a third, and ſo on: As, *A Man*, *an old Man*, *a good old Man*, *a very good old Man*, *a very learned*, *judicious*, *ſober Man.*

Q. *How are the Articles* a *and* the *joined?*

A. The Article *a* is joined only to Subſtantives of the Singular Number; *the*, to Subſtantives either Singular or Plural.

Q. *How are the Articles to be placed?*

A. They are generally placed before the Subſtantive; as, *a Man*, *a Boy*, *a Girl.*

But when the Adjective goes before the Subſtantive, as it generally does, the Article is put before the Adjective; as, *a wiſe King*, *a pretty Bird.*

Except after *ſuch* and *what*, and the Adverbs of Compariſon, *as*, *ſo*, *too*; (and ſcarcely after any other Words) when the Article *a* is put between the Adjective and Subſtantive; as, *Such a Man*, *he gave me ſuch a Book*, *too little a Coat*, *what a Man is he? he is as great a Clown as you?*

Q. *How is the Pronoun to be placed?*

A. The Pronoun has two States: the Foregoing State, which goes before the Verb.

A. The Following State, which follows the Verb or Prepoſition; as, *I love*, *we love*, *love me*, *love us*, *to me*, *to us.* But *whom* is generally placed before the Verb; as, he is the Man *whom I ſaw.*

Q. *Is the Foregoing State of the Pronoun never placed after the Verb?*

A. Yes. When a Queſtion is asked in a commanding Sentence; as *am I*, *is he*, *fight thou*, &c.

But more particularly it goes before and follows *am* and *be*; as, *I am*, *I am he*.

But after the Verb *am* or *be*, the Foregoing State of the Pronoun is uſed; as, It is *I*, not *me*.

Q. *What do you mean by the Nominative Word?*

A. The Word that anſwers to the Queſtion, *Who is? Who does? Who ſuffers?* Or, *What is? What does? What ſuffers?* is the Subſtantive to which the Verb relates, and is called the Nominative Word; as, *I love*, who *loves? I*, that is the Nominative Word. *We read*, who *reads? We*, where *We* is the Nominative. The *Book is read*, what *is read? The Book*, here *Book* is the Nominative Word.

N. B. When we ſpeak of Perſons, the Queſtion is to be made by *who*, when we ſpeak of Things, it is to be made by *what*.

This Nominative Word is what the *Latins* call the Nominative Caſe.

Q. *Is not the Verb put infinitively, and ſometimes a Sentence, counted as a Nominative to the Verb?*

A. Yes. For not only Nouns, and the Pronouns Subſtantive, but whatever denotes that which *is*, or *does*, or *is done*, is accounted a Nominative Word to the Verb.

So the Verb put infinitively, that is, with the Prepoſition *to* before it, often tells *what is*, *does*, or *ſuffers*, and therefore is a Nominative Word to the Verb; as, *to play will pleaſe*, what will *pleaſe? To play*; therefore *to play* is as a Nominative Word to the Verb *pleaſe*. *To laugh will fatten*. And ſo may any Sentence, that ſhews what *is*, *does*, or *ſuffers*, be as a Nominative Word to the Verb: As, *That the Sun ſhines is clear*, or *it is clear that the Sun ſhines? What is clear? That the Sun ſhines*; therefore,

fore, *that the Sun ſhines*, is a Nominative Word to the Verb, *is clear.*

If a Verb put infinitively (that, is with the Prepoſition *to* before it) or if a Sentence be as a Nominative Word to a Verb, we uſually ſet the Verb infinitive, or the Sentence, after the other Verb, and put *It* before it; as, *It is an evil Thing to lye*, i. e. *to lye is an evil Thing. It is the Cuſtom of Boys to neglect their Books*, i. e. *to neglect their Books is the Cuſtom of Boys.*

So likewiſe when the Nominative Word, or the Subſtantive to which the Verb relates, is left out or underſtood, we put *It* before the Verb; as, *It rains*, *it ſnows*, *it thunders*, &c. Where *Rain* or *Cloud*, or ſome other Word is underſtood: For there can be no Verb that ſignifies *being*, *doing*, or *ſuffering*, but what refers or has relation to ſome Perſon or Thing, that *is*, *does*, or *ſuffers.*

Q. *How muſt the Verb agree with the Nominative Word?*

A. The Verb muſt be of the ſame Number and Perſon as the Nominative Word or Subſtantive is of, to which it relates; as, *Peter loveth*, *Men love.*

Where you ſee *loveth* is of the Singular Number, and of the Third Perſon, becauſe *Peter* is ſo; *love* is of the Plural becauſe *Men* is ſo.

Now *Peter love*, or *Men loveth*, would be falſe Grammar. So, *I art*, *we am*, *ye is*, *thou are*, is falſe Grammar; for we ought to ſay, *I am*, *we are*, *thou art*, *ye are*, &c.

Q. *If two Subſtantives Singular come together, how muſt the Verb be put?*

A. When two Subſtantives Singular are joined together, they ſpeak of more than one, and ſo being of the Plural Number, muſt have a Verb

Plural; as, *Robert* and *Mary love*, not *loveth* or *loves.*

Q. *How ſhall I know what Perſons they are of?*

A. 1. *I* and *another* is as much as *we* the firſt Perſon Plural.

2. *Thou* and *another* is as much as *ye* the ſecond Perſon Plural.

3. *He* [*ſhe* or *it*] and *another*, is as much as *they* the Third Perſon Plural.

Sometimes the Verb may be put in the Singular Number, when there are two Subſtantives; as, *His Juſtice and Goodneſs was great:* But then here, *was great* is left out in the firſt Sentence; as, *His Juſtice was great, and his Goodneſs was great.*

Q. *Is not the Verb ſometimes of the Plural Number, though the Nominative Word be of the Singular?*

A. Yes. Though the Noun be of the Singular Number, yet if it comprehend many Particulars, the Verb may be put in the Singular or Plural Number; as, *The Committee has examined the Priſoner*, or, *the Committee have examined the Priſoner:* Where *has* is of the Singular Number, and *have* of the Plural.

Where, in the firſt Example, the Verb *has* is of the Singular Number, becauſe the Subſtantive, *Committee*, is ſo; and, in the ſecond Example, the Verb *have* is of the Plural Number, becauſe the Subſtantive includes more than one Perſon. So *Part is gone, Part are gone.*

Sometimes the Endings *eſt*, *eth*, or *s* of the Verb are left out after the Conjunctions, *if*, *that*, *though*, *although*, *whether*, &c. As, *If the Senſe require it*, for, *If the Senſe requireth* or *requires it. He will dare though he die for it*, that is, *though he dieth* or *dies for it.* Theſe Endings of the Perſon of the

Verb are alſo ſometimes left out after ſome other Conjunctions and Adverbs, eſpecially when the Verb is uſed in a commanding or depending Senſe.

Not, the Adverb of denying, is put after the Verb; as, *It burned not*, *it did not burn*, *it burned me not*.

We ſhall juſt take notice that a *Sentence* or *Saying* is either ſingle or compounded.

Q. *What is a ſingle or ſimple Sentence?*

A. A ſingle Sentence is that which has but one Verb *Finite* in it; as, *Life is ſhort*.

Q. *What is a Verb* Finite?

A. By a Verb *Finite*, you are to underſtand any Verb but what is put infinitively, *i. e.* that has *to* put before it; as, *to love*, *to read*.

Q. *What is a Compounded Sentence?*

A. A compounded Sentence is when two ſingle Sentences are joined together by ſome *Cople* or *Tye:* So then in a compounded Sentence, there is,

1. One ſimple or ſingle Sentence; as, *Life is ſhort*.

2. Another ſingle Sentence after it; as, *Art is long*.

3. Between theſe two a *Cople* is put to join them together; as *Life is ſhort*, and *Art is long*. *Life is ſhort*, but *Art is long*.

Q. *What Words are thoſe that cople or join Sentences together?*

A. The Coples are Conjunctions, whoſe only Uſe is to join two Sentences together; as, *and*, &c.

2. A Relative Word, or a Word which fetcheth back a foregoing Subſtantive; as, *who*, *which*, *that*.

3. A Comparative Word whereby two Things are compared together; *ſo*, *as*, *ſuch*, *ſo many*, *as many*, *more than*.

Examples where a Conjunction is the Cople; *Peter died*, and *ſo did John: Will you play*, or *will you*

you not? Examples where a Relative is the Cople; as, *This is the Man* which [*Man*] *I ſaw*; *He is the Man* that *ſtole the Horſe*; *This is the Boy* who *came to our Houſe.*

Examples where a Comparative Word is the Cople; as, *As you do,* ſo *will I*; *I eat more* than *he*; *I heard ſuch a Story* as *you never heard in your Life.*

Queſtions relating to the firſt Chapter.

Q. *How is the Article* a *to be placed?*

A. Only before Subſtantives of the Singular Number; as, *a Man*, *a Boy*, not *a Men*, *a Boys.*

Q. *How is the Article* the *to be placed?*

A. Before Subſtantives either of the Singular or Plural Number; as, *The Man*, *the Men*, *the Boy*, *the Boys.*

CHAP. II.

Of Tranſpoſition, *or the tranſplacing of Words and Sentences.*

THE *Syntax*, or the Conſtruction of Words into Sentences may be diſtinguiſhed into two kinds: 1. That which is *natural* and *regular*; or, 2. That which is *cuſtomary* and *figurative*. That *Syntax* may be called *regular*, which is according to natural Senſe and Order of the Words. Cuſtomary or Figurative *Syntax*, is that which is uſed in the Forms of Speech peculiar to ſeveral Languages.

Q. *What is* Tranſpoſition?

A. Tranſpoſition is the putting the Words in a Sentence or Sentences, out of their natural Order; that is, putting Words or Sentences before, which ſhould come after, and Words or Sentences after, which ſhould come before.

The Subſtantive is often put out of its Place, eſpecially when *there* or *it is* ſet before the Verb;

as, *There was a Man*, i. e. *a Man was*; *It is the Cuſtom*, i. e. *The Cuſtom is.*

So always in an Interrogative Sentence.

So Adjectives, eſpecially if a Verb come between the Subſtantive and the Adjective; as, *Happy is the Man*, for *the Man is happy.*

The Prepoſition is frequently tranſplaced; as, *Whom do you dine with?* for *With whom do you dine? What Place do you come from?* for, *From what Place do you come?*

Q. *Why do they place Words out of their natural Order?*

A. To render the Words more harmonious or agreeable to the Ear.

Q. *May we then tranſplace all Words in every Sentence as we pleaſe?*

A. No; not always, but we muſt in this, as in all other Things, follow the Uſe of the beſt Speakers.

We ſhall obſerve one Thing, which is, that the beſt and cleareſt Writers have the feweſt Tranſpoſitions in their Diſcourſes; and that they are more allowable in Poetry than in Proſe, becauſe it is there generally ſweeter and more agreeable to the Ear. For Example: *Any Thing, though never ſo little, which a Man ſpeaks of himſelf, in my Opinion, is ſtill too much.* The natural Order is thus: Any Thing is too much, in my Opinion, which a Man ſpeaks of himſelf, though never ſo little.

So; ——— *Yet not the more,*
Ceaſe I to wander where the Muſes haunt;
Clear Spring, or ſhady Grove, or ſunny Hill,
Smit with the Love of ſacred Song; but chief
Thee Sion, *and the flowry Brooks beneath*
That waſh thy hallowed Feet, and warbling flow,
Nightly I viſit, &c.

The natural Order is thus: Yet ſmit with the Love of ſacred Song, I ceaſe not to wander, *&c.* But chief, I nightly viſit thee *Sion*, &c.

Of Man's firſt Diſobedience, and the Fruit
Of that forbidden Tree, whoſe mortal Taſte
Brought Death into the World, and all our Woe,
With Loſs of Eden, *till one greater Man*
Reſtore us and regain the bliſsful Seat,
Sing heavenly Muſe, &c.

The Order is thus: Heavenly Muſe ſing of Man's firſt Diſobedience.

CHAP. III.

Q. *WHAT is Ellipſis?*

A. Ellipſis is the leaving out of Words in a Sentence.

Q. *May We leave out what Words we pleaſe in a Sentence?*

A. No. But whatever Words may be as well underſtood when left out, as they would be if they were mentioned, may be left out in a Sentence.

Q. *Upon what account may Words be left out?*

A. Words may be left out upon four accounts.

I. When a Word has been mentioned juſt before, and may be ſuppoſed to be kept in Mind, then it is often left out. As, *Cæſar came, and ſaw, and conquered*; where you need not ſay, *Cæſar came, Cæſar ſaw, and Cæſar conquered:* So, *ye have eaten more than we*, i. e. *than we have eaten. This Book is the Maſter's*, i. e. *Book. Whoſe Horſe is this? Ours*, i. e. *our Horſe.*

Therefore in a Relative Sentence, (a Sentence having *who*, *which*, or *that* in it) the Antecedent [foregoing] Word is ſeldom repeated: As, *I bought the Horſe* which *you ſold*, i. e. *which Horſe*, &c. *The Wine is bad* which *you ſent me*, i. e. *which*

Wine, &c. *What Words I ſpoke*, thoſe *I deny*, i. e. *thoſe Words*, &c.

II. When any Word is to be mentioned ſtraight or preſently, if it can be well underſtood, it may be left out in the former Part. As, *I ever did*, *and ever will love you*, i. e. *I ever did love*, &c. *Drink ye white or red Wine*, i. e. *Drink ye White Wine*, *or*, &c. *The beſt of the Churches is Paul's*, i. e. *the beſt Church of the Churches is Paul's Church*; or to put it into the natural Order; *Paul's Church* is the beſt *Church* of the *Churches.*

III. When the Thought is expreſſed by ſome other means; as, *Who is he?* Pointing to a Man, you need not ſay, *What Man is that Man?*

IV. Thoſe Words which, upon the mentioning of others, muſt needs be ſuppoſed to be meant, may be left out; as, *When you come to* Paul'*s then turn to the* left, every body knows you mean *Paul's Church*, and the *left Hand*, therefore thoſe Words need not be expreſſed. The Prepoſition *to* is often left out; as, *Reach me the Book*, for *Reach the Book* to *me. Hand* is often left out; as, *turn to the Right*, *turn to the Left*, i. e. *to the right Hand*, *to the left Hand*, &c.

Thing, and *Act* are frequently left out when they may be underſtood: As, *It is hard to travel through the Snow*, i. e. *It is a hard Thing*, &c. *It is eaſy to do ſo*, i. e. *It is an eaſy Thing or Act*, &c.

The Cople *that* is often left out in a compounded Sentence, *&c.* as, *I deſire* (that) *you would write for me. I think I ſaw him*, i. e. that *I ſaw*, &c.

The Relatives, *that*, *which*, *who*, *whom*, may be omitted or left out; as, *This is the Man I killed*, i. e. *that* or *whom. Give me the Horſe you ſtole*, i. e. *which you ſtole*, &c. *Is this the Man ye ſpoke of?* i. e. *of whom you ſpoke.*

CHAP.

CHAP. IV.

Of the Points *or* Pauſes *in a Sentence.*

THE Method of diſtinguiſhing the Senſe in a Sentence, properly belongs to that Part of Grammar that is called Syntax. For in a Sentence, not only its Structure or Order is to be regarded, but alſo Diſtinction. For the uſe of Stops is not only to mark the Diſtance of Time in pronouncing, but alſo to prevent any Confuſion or Obſcurity in the Senſe, by diſtinguiſhing Words from Words, and Sentences from Sentences.

Q. *How many chief Points or Stops are there?*

A. The Points or Stops that direct what kind of Pauſe is to be obſerved, are four: A Comma (,) a Semicolon (;) a Colon (:) A Period or full Stop (.).

Note, Of theſe we ſhall immediately treat, after having taken notice, that Writing being the Picture or Image of Speech, ought to be adapted unto all the material Circumſtances of it; and conſequently, muſt have ſome Marks to denote theſe various Manners of Pronunciation: Which may be ſufficiently done by theſe ſix kinds of Marks or Points.

Q. *How many Points or Marks are there to denote the various Manners of Pronunciation?*

A. Six.

Q. *Which are they?*

A. 1. *Parentheſis.* 2. *Paratheſis.* 3. *Eroteſis.* 4. *Ecphoneſis.* 5. *Emphaſis.* 6. *Irony.*

Q. *What is a* Parentheſis?

A. A *Parentheſis* or Interpoſition ſerves for the Diſtinction of ſuch an additional Part of a Sentence, as is not neceſſary to perfect the Senſe of it; and is uſually expreſſed by the encloſing of ſuch Words betwixt two curve or crooked Lines, ( ). As, *Your Kindneſs to me, (which I account a very great Happineſs) makes me undergo,* &c.

Note, Some do uſe this Point wrong, when they include *as I think*, *as he ſays*, &c. in this Point; where it is ſufficient to ſet only a *Comma*, or at moſt a *Semicolon* on each Side. We ought alſo to take care that our *Parentheſis's* be not too frequent or too long, nor crammed one into another, for that Obſcures and darkens the Senſe.

Q. *What is a* Parathesis?

A. A *Paratheſis* or Expoſition is uſed for Diſtinction of ſuch Words as are added by way of Explication, or of explaining ſomething that preceeds or goes before, and is uſually expreſſed by incloſing ſuch Words between two angular Lines, []. As, *Angular Lines*, [*Brackets*] *mark the Point called a* Parathesis.

Q. *What is an* Erotesis, *or an* Interrogative *Point?*

A. An *Eroteſis* or *Interrogation* is a kind of Period for the Diſtinction of ſuch Sentences as are propoſed by way of Queſtion, and is uſually thus marked (?). As, *Does he yet doubt of it?*

Q. *What is an* Ecphonesis?

A. An *Ecphoneſis*, *Admiration* or *Wonder*, and *Exclamation*, is a Note of Direction for raiſing the Tone or Voice, upon occaſion of ſuch Words denoting ſome vehement Paſſion; and is marked thus, (!). As, *O the Folly of Men!*

Note, Some do often omit this Note; and they had better do ſo, than in ſuch Sentences to make a Note of *Interrogation* as ſome do.

Q. *What is an* Emphasis?

A. An *Emphaſis* is uſed for the Diſtinction of ſuch Word or Words, wherein the Force of the Senſe doth more peculiarly conſiſt, and is uſually expreſſed by putting ſuch kind of Words into another Character, as the *Italick*, &c. Some do alſo expreſs it by beginning the Word with a Capital or great Letter: Wherefore for the better keeping up the Uſe of Diſtinction Emphatical, one ought not promiſcuouſly to write every Noun with a great Letter, as is the Faſhion of ſome now-a-days. But we have in the Orthography laid down ſome Rules when to write Words with capital Letters.

Q. *What is* Irony ?

A. An *Irony* is for the Diſtinction of the Meaning and Intention of any Words, when they are to be underſtood by way of *Sarcaſm* or Scoff, or in a contrary Senſe to that which they naturally ſignify.

Q. *What is the Mark for it ?*

A. Though there be not (for ought I know) any Note deſigned for this, in any of the inſtituted Languages, yet that is from their Deficiency or Imperfection: For if the chief Force of *Ironies* does conſiſt in the Pronunciation, it will plainly follow, that there ought to be ſome Mark for Direction, when Things are to be ſo pronounced. As, *He's â ſpecial Fellow :* Suppoſe this Mark ⊳, I have lately learnt from a *German* Writer, that the *Germans* make uſe of the Note of Exclamation turned up to mark the *Irony* ; as, *O good Sir* ¡ which Mark may do very well.

Q. *What is the* Comma ?

A. The *Comma* is the ſhorteſt Pauſe or Reſting in Speech, and is uſed chiefly in diſtinguiſhing *Nouns*, *Verbs*, and *Adverbs*. As, *A good Man, and Learned. To exhort, to pray. Sooner, or later, every body muſt die.* It diſtinguiſhes alſo the Parts of a ſhorter Sentence ; as, *Life is ſhort, and Art is long.*

Q. *What is a* Semicolon ?

A. A *Semicolon* is the Mark of a Pauſe that is greater than a *Comma*, and leſs than a *Colon*. The proper Place for this Point is in the Subdiviſion of the Members or Parts of a Sentence : Example, *As the Shadow moves, and we do not perceive it ;*

or as the Tree grows, and we do not apprehend it ; So Man, &c. It is alſo of great Uſe in the diſtinguiſhing of Nouns of a contrary Signification : As, *Things domeſtick, Things foreign ; publick Things, Things private ; Things ſacred and profane.*

Q. *What is a* Colon ?

A. A *Colon* is uſed when the Senſe is perfect, but the Sentence not ended : As, *If you ſing, you ſing ill : If you read, you ſing.*

The *Colon* is generally uſed before a Comparative Conjunction in a Similitude : Example, *As the Ape commonly kills her young ones by too much fondling : So ſome Parents ſpoil their Children by too much Indulgence.*

Alſo if the *Period* runs out pretty long, the *Colon* is often made uſe of.

Q. *What is* a Period ?

A. A *Period* or full Stop is the greateſt Pauſe, and is ſet after the Sentence when it is Compleat and fully ended : As, *God is the chiefeſt Good.*

We may alſo add a crooked Line, which they call *Braces* ; which is uſed to couple two or more Words or Lines together, that have a Relation to one another. It is alſo often uſed in Poetry when three Lines have the ſame Rhyme or Ending, which is called a *Triplet.* The Mark of the *Braces* is this }

Of PROSODY.

Q. *What is* Proſody ?

A. Proſody is the Art of Pronuncing of Words according to due *Accent* and *Time.*

But for a full and large Account of Proſody, we ſhall refer you to the *Eſſay* itſelf.

A
PRAXIS
ON THE
GRAMMAR.

HAVING finiſhed the Grammar, I thought it might be neceſſary to add a few Pages relating to the *Praxis*, *Practice*, or Uſe of the Parts of Speech, and the joining of Words together in a Sentence. And I ſhall firſt ſpeak of the Diſtinction of one Part of Speech from another. In theſe Sentences following, tell me what Part of Speech every Word is, and why:

Good Boys love good Books. Where is the School? We will go with you to the Temple. I walk in the Shade becauſe it is pleaſant. The Book is publiſhed. I ſaw a prancing Horſe.

What Part of Speech is *Good?* An Adjective, becauſe it ſhews the Manner of a Thing; (ſee *Page* 44.) *Boys*, is a Noun Subſtantive, becauſe it ſignifies the Thing itſelf; (*p.* 28.) It is the Plural Number, *s* being added to it; as, *Boy*, *Boys*; (*p.* 31.) *Love* is a Verb Active becauſe it ſignifies doing; (*p.* 57.) *Good* is an Adjective as before; *Books* is a Subſtantive as before. *Where* is an Adverb; (*p.* 96.) And it is an Adverb of Place; (*p.* 97.) *Is* is a Verb Eſſential or Neuter, becauſe it ſignifies *Being*; (*p.* 57.) *The* is an Article, (or Adjective) (*p.* 41.) *School* is a Subſtantive; (*p.* 28.) *We* is a Pronoun, becauſe it is put inſtead of a Noun. *Will* is a helping Verb, (*p.* 68.) *Go* is a Verb as before. *With* is a Prepoſition, becauſe it ſhews the Relation or Reſpect that one Thing has to another; (*p.* 104, 123.) *You* is a Pronoun, (*p.* 51.) *To* is a Prepoſition, as before, (*p.* 104.) *The*, an Article, as before; (*p.* 41.) *Temple*, a Subſtantive, as before, (*p.* 28.) *I*, a Pronoun, (*p.* 51.) *Walk*, is a Verb Neuter, becauſe the Action does not paſs on ſome other Thing, (*p.* 104, and 115.) *In*, is a Prepoſition, (*p.* 28.) *The*, as before. *Shade*, is a Subſtantive, (*p.* 101.) *Becauſe*, is a Conjunction, for it joins Sentences together, (*p.* 51.) *It*, is a Pronoun, (*p.* 44.) *Is*, a Verb Neuter, as before. *Pleaſant*, is an Adjective, (*p.* 64, and 66.) *The*, as before. *Book*, as before. *Is* a Verb Neuter, as before. *Publiſhed*, is a Participle, (*p.* 64.) and a Participle Paſſive, becauſe it ends in *ed*, (*p.* 65.) But, *is publiſhed*, being taken together, is called a Verb Paſſive, (*p.* 89.) *I*, is a Pronoun, as before. *Saw*, a Verb Active, (*p.* 41.) *A*, is an Article, (or Adjective) (*p.* 41.) and a Numeral Article, (*p.* 41.) *Prancing*, is a Participle, (*p.* 85.) and an Active Participle. *Horſe*, a Subſtantive. *p.* 28.

The Second PRAXIS.

The LORD's PRAYER.

OUR Father which art in Heaven: Hallowed be thy Name: Thy Kingdom come: thy will be done in Earth, as it is in Heaven; Give us this Day our daily Bread: And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us, And lead us not into Temptation; but deliver us from Evil. For thine is the Kingdom, the Power and the Glory for ever and ever. Amen.

The] Is an Article Demonſtrative, (*p.* 42.) and anſwers to *le* of the *French:* It denotes or ſignifies the Determination or fixing the Senſe of one or more Particulars, and it ſhows what Particular you mean. So, *the Lord* is put by way of Eminence: Namely, *our Saviour Jeſus Chriſt.*

Lord] Is a Noun Subſtantive, (*p.* 28.) It has no Difference of Caſes, except the Genitive. (*p.* 35.)

Lord's the final or ending *s*, is the Letter that forms or makes the Engliſh Genitive Caſe, (*p.* 35.) It anſwers to the Genitive Caſe of the *Latins*, and ſignifies the *Author*, (*p.* 36.)

Prayer] Is a Noun Subſtantive.

The Lord's Prayer] That is, the Prayer of the Lord.

Our] Is a Pronoun Poſſeſſive put for the firſt Perſon of the Plural Number, (*p.* 54. and 54.) It is *Our*, not *Ours*, becauſe the Subſtantive *Father* is expreſſed. The Pronouns *my*, *thy*, *our*, &c. are to be uſed when they are joined to Subſtantives. *Our*, like other Adjectives, has no difference of *Caſes*, *Genders*, or *Numbers*, (*p.* 143.)

Father] Is a Noun Subſtantive, (*p.* 28.)

Which] Is a Relative, (*p.* 56.) It is ſpoken both of Things and Perſons, (though chiefly of Things;) as, *who* and *whom* are uſed when we ſpeak of Perſons, (*p.* 53, 54.) And who would have been in this Place more proper, becauſe it ſpeaks of a Perſon, and is now-a-days more frequently uſed. Hence it is, that in our *Engliſh Liturgy*, or *Common Prayer-Book*, where formerly they uſed *which*, it is in the latter Editions changed almoſt always into *who* or *whom*, as being more elegant when we ſpeak of Perſons. But in this Prayer of our Lord, it has not been thought convenient to vary from the received Form, which is ſo very familiar with the common People.

Art] Is a Verb Eſſential or Neuter, (*p.* 57, and 63.) It is the ſecond Perſon Singular of the Verb *Am*, (*p.* 74.) It is the ſecond Perſon Singular, becauſe it agrees with *thou* underſtood, (*p.* 142.) For *thou* is the Nominative Word of the ſecond Perſon Singular, (*p.* 51.) *N. B.* This Verb is very irregular, (*p.* 73.)

In] A Prepoſition, (*p.* 104, 115.) But we do all by the Help of Prepoſitions, which the *Greeks* and *Latins* did, partly by Prepoſitions, and partly by the Diverſity or Difference of Caſes, (*p.* 105.)

Heaven] A Noun Subſtantive, (*p.* 28.)

Hallowed] A Participle Paſſive which ends in *ed*, (*p.* 65.) By the help of which Participle and the Verb *am* or *be*, we expreſs what the *Latin* Grammarians call the Paſſive Voice. Of the Formation of the Verb Paſſive, ſee *p.* 89. *N. B. Hallowed* comes from the Verb *to hallow*, that is to ſanctify or conſecrate, from *holy*, or rather the old Word *haly:* And to this Day the *Abbey* of the *Holy Croſs* near *Edinburg* in *Scotland*, is called *Haly-Rood-Houſe*, i. e. *The Houſe of the Holy Croſs*. For *Rood* or *Rude* is a *Croſs*; and *Haly-Rood-Day* is the Day of exalting or ſhowing the Holy Croſs.

Be] Is a Verb from *am*, and is uſed here in an Imperative or Commanding or Bidding (i. e. *praying*) Senſe, (*p.* 74.) And therefore it is put before the Nominative Word, (*p.* 142.) *Except.* 2d. How the Imperative Manner is expreſſed, ſee *p.* 91.

Thy] Is a Pronoun Poſſeſſive, (*p.* 54.) It is put for *thou* the ſecond Perſon Singular. It is *thy* and not *thine*, becauſe it does not come before a Word beginning with a Vowel, and becauſe the Subſtantive is not left out, (*p.* 54, 55.) all which come from the *Latin Tu*, or the *Dorick*, i. e. *Greek* τύ for σύ.

Name] A Subſtantive, *p.* 28. But this Sentence might be thus placed, *Hallowed be thy Name*, as it is in this Place; or *Thy Name be hallowed*, (as in the next Clauſe, *Thy Will be done*) or *Be thy Name Hallowed.* But the firſt way is the beſt.

Thy] As before.

Will] A Subſtantive, from the Verb *to will*, or elſe this may come from that.

Be] As before.

Done] It would be better written *Do'n* or *Doen*, for it is the Participle Paſſive from *to do*, *p.* 76, 77, and 79.

In] As before.

Earth] A Subſtantive.

As] An Adverb, *p.* 96, 100.

It] A Pronoun of the third Perſon Singular, *p.* 51, 52. It is ſpoken of a Thing that is neither of the Male nor Female Sex, *p.* 51. For when we ſpeak of the Male Sex, we ſay *he*; if of the Female we ſay *ſhe*.

Is] Is a Verb Neuter, the third Perſon Singular of *am*, *I am*, *thou art*, *he is*, &c. *p.* 74. *Is*, is the third Perſon Singular, becauſe the Nominative Word is ſo, *p.* 142. *Is*, is uſed, and not *be* becauſe it is put in an Indicative Senſe, and not in an Imperative or Subjunctive, nor after the Conjunctions *if*, *whether*, &c.

In Heaven.] As before.

Give] A Verb; it is uſed in an Imperative Senſe the Pronoun *thou* being left out, for *Give thou.*

Us] Is the following State of the Pronoun *we*, and it is thus put, becauſe it follows the Verb *give*, or rather the Prepoſition *to* underſtood, *p.* 53. *Give us* is uſed by an Elipſis for *give to us*, *p.* 122.

This] Is an Adjective, *p.* 55, 56. And it is a demonſtrative Adjective. *This* makes in the Plural *Theſe*. *This* is ſpoken both of Perſon and Thing.

Day] A Noun Subſtantive, *p.* 28. But *this Day* is ſpoken for *in this Day*, by an Elipſis; as *Hodie* in *Latin* for *Hoc Die*, for *in hoc Die*.

Our] As before.

Dayly] An Adjective from the Subſtantive Day, it ſignifies what we have *every Day*, or what is *ſufficient for a Day*.

Bread.] A Subſtantive.

And] A Conjunction, *p.* 101. It is a Copulative, and joins Sentences together, *p.* 102.

Forgive] A Verb uſed in an Imperative Senſe. *For*, in Compoſition, denies or deprives, *p.* 126.

Us] As before.

Our] As before.

Treſpaſſes] A Noun Subſtantive, *s* is added to make the Plural Number, from *Treſpaſſe*, *p.* 31. But it is made by this Addition a Word of three Syllables, becauſe if the Sound of the Vowel were not pronounced, the laſt *s* would not be heard, *p.* 31.

As] As before.

We] A Pronoun, and in the foregoing State, becauſe it comes before the Verb *forgive*, *p.* 53.

Forgive] A Verb, the Ending in the Plural Number is never changed, *p.* 60.

Them] Is the following State of *they*. See the Table, *p.* 55. It is *them*, and not *they*, becauſe it follows the Verb, *p.* 53.

That] An Adjective Relative, or an Adjective that has relation to ſome other Word, and is uſed for *who* or *which*, *p.* 55. It is ſpoken both of Perſons and Things, *p.* 56.

Treſpaſs] A Verb. It is uſed in declaring (or as the *Latins* call it, an Indicative) Manner, *p.* 62. It is the *Preſent Tenſe* or *Time*, *p.* 59. It is thus formed, *I treſpaſs*, *thou treſpaſſeſt*, *he treſpaſſeth.* Plural, *We treſpaſs*, *ye treſpaſs*, *they treſpaſs.* *p.* 81.

Againſt] A Prepoſition, *p.* 107. What a Prepoſition is, ſee *p.* 104.

Us] As before.

And] As before.

Lead] A Verb. It is here uſed in an Imperative Senſe, *p.* 91. But the Nominative Word is left out; as, *lead*, for *lead thou.*

Us] As before.

Not] An Adverb of denying, *p.* 99. What an Adverb is, ſee *p.* 96. When it is uſed abſolutely, that is not being joined to any other Word, we ſay *no*, *p.* 99. But when it is joined to a Verb or Noun, we ſay *not*; as, *Lead us not*, *p.* 99. *Not* is here put after the Verb, *p.* 99.

Into] A Prepoſition. *In* relates to reſt, *Into* to Motion, *p.* 115.

Temptation] A Subſtantive.

But] A Conjunction, *p.* 102. What a Conjunction is, ſee *p.* 101.

Deliver] A Verb.

Us] Is a following State of the Pronoun, becauſe it follows the Verb *deliver*, for *deliver we* would be falſe Engliſh.

From] A Prepoſition, *p.* 114. *N. B.* They formerly uſed *fro* for *from*; whence *froward*, that is, one that turns from others, that will not agree to Things: And as *from* is uſed in oppoſition to *to*, ſo *froward* is to *toward*, and *towardly: A toward Youth*, that is, a Youth that applies his Mind or Will to Things; fit, or made, for any Thing. We do alſo now ſay *to and fro*, for *to and from*; *hither and thither.*

Evil] Is an Adjective, but is here uſed as a Subſtantive, that is without having another Word joined to it; as, *the evil*, (*Thing* or *Perſon*) *p.* 44.

For] Is here a Conjunction, *p.* 103. There is alſo a Prepoſition, *p.* 112.

Thine] A Pronoun. *Thine* is here uſed, and not *thy*, becauſe the Subſtantive is left out, *p.* 54. The natural Order of the Words is this, *The Kingdom is thine*, that is, *the Kingdom is thy Kingdom*; but becauſe the *Kingdom* in the laſt place is left out, therefore *thine* is uſed rather than *thy:* And the Words are put out of their natural Order, the Nominative Word, *the Kingdom*, being put after the Verb *is*, that it might more ſmoothly and eaſily join with the following Words, *The Power* and *the Glory. Thine is the Kingdom*, that is, *Thou haſt the Kingdom.*

Is] A Verb, the third Perſon Singular from *am*; and agrees with the Nominative Word *Kingdom*; ſee *p.* 142.

The] As before. But here it is uſed in an emphatical or expreſſive Manner, by way of Eminence or Diſtinction, *p.* 42.

Kingdom] A Subſtantive. It is a *Subſtantive Common*, *p.* 29. It comes from *King*, by adding the

Termination *dom*; and denotes the Kingly State or Government, and the Place governed, *p.* 138.

The] As before.

Power] A Subſtantive.

And the] As before.

Glory] A Subſtantive.

For ever and ever] *A ſolemn Form*, for throughout all Ages or Times.

For] Is a Prepoſition, *p.* 112.

Ever] Is orignally an Adverb; but is uſed here as a Subſtantive, denoting an everlaſting Duration.

Amen.] The uſual Epilogue, Concluſion or Ending of Prayers: It is a *Hebrew* Word, but common to almoſt all Languages.

The *Lord's Prayer* in its natural Order, with the Words that are left out.

(O) *OUR Father which art in Heaven: Hallowed be thy Name* (*thy Name be hollowed*): (*Let*) *thy Kingdom come*; *thy Will be done in Earth*, *as it is* (*done*) *in Heaven: Give* (*thou to*) *us our daily Bread* (*in*) *this Day: And forgive* (*thou to*) *us our Treſpaſſes, as we forgive* (*to*) *them* (*their Treſpaſſes*) *that Treſpaſs againſt us: And lead* (*thou*) *us not into Temptation*; *but deliver* (*thou*) *us from Evil: For the Kingdom is thine*, *the Power* (*is thine*) *for ever and ever*. Amen.

The Third PRAXIS.

The Apoſtles CREED.

I Believe in God the Father Almighty, Maker of Heaven and Earth. And in Jeſus Chriſt his only Son our Lord: Who was conceived by the Holy Ghoſt, born of the Virgin Mary, *ſuffered under* Pontius Pilate, *was crucified dead and buried: He deſcended into Hell: The third Day he roſe again from the Dead: He aſcended into Heaven: And ſitteth on the right Hand of God the Father Almighty*;

ty; from thence he ſhall come to judge the Quick and the Dead. I believe in the Holy Ghoſt: The Holy Catholick Church; the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body; and the Life everlaſting. Amen.

The] A Demonſtrative Article added to the Subſtantive *Apoſtle's:* Or to *Apoſtle's Creed*, which is reckoned but as one Subſtantive, *p.* 42.

Apoſtles] Apoſtle is a Subſtantive, *p.* 28. By the Addition of *s* it is the Plural Number *Apoſtles*, *p.* 31. and by the Addition of the other *s* it is made as the Genitive Caſe, *p.* 36. *Apoſtles's*; but for better Sound ſake the firſt *s* is cut off, *p.* 37. and an Apoſtrophe is added, as *Apoſtle's*, *p.* 37.

Creed.] A Compendium or Abſtract of Things to be believed. From the Verb *Credo*, *I believe:* Which is the initial or beginning Word of the Creed in *Latin*.

I] A Pronoun of the firſt Perſon of the Singular Number, *p.* 52. It is the foregoing State of the Pronoun, becauſe it comes before the Verb *believe*, *p.* 53.

Believe] A Verb. The *Preſent Tenſe* or *Time*, *I believe*, or *I do believe*. *Be* is a Prepoſition ſet before Verbs and Participles, *&c. p.* 126.

In God] Or *on God*, in the ſame Senſe. *In* is a Prepoſition, *p.* 115. *God* is a Subſtantive.

The Father] As before.

All-Mighty] A Compounded Adjective of *All* and *Mighty*, i. e. *Powerful*. *Mighty* is formed or made from the Subſtantive *might*, by the Addition of *y*; for from Subſtantives, by adding the Ending *y*, are formed Adjectives of Plenty, or Abounding, *p.* 135. And *might* comes from *may*.

Maker] A Subſtantive, ſignifying the *Doer*; for from *make* comes the Verbal Subſtantive *Maker*, by adding the Ending *er*, *p.* 135.

Of] A Prepoſition and anſwers to the Genitive Caſe of the *Latins*, *p.* 116.

Heaven and Earth.] As before.

And in] As before.

Jeſus Chriſt] *Jeſus* is a Proper Name, or a Subſtantive Proper, *p.* 29. *N. B.* It ſignifies a *Saviour.* Chriſt is alſo a proper Name, and ſignifies *Anointed.*

His] Is the Genitive Caſe of *he*, the Pronoun of the third Perſon Singular, and denotes the Male Sex, *p.* 55. *His*, ſee the Table.

Only] Is an Adjective in this Place; for ſometimes it is uſed *Adverbially. An* and *one* have this difference, that *an* is leſs emphatical than *one*, *p.* 41.

Son] A Subſtantive.

Our] As before.

Lord] A Subſtantive common, *p.* 29.

Who] or *which. Who* is ſpoken of Perſons only, *which* of Things, *p.* 53, 56.

Was] The Preter Time of the Verb *am*, *p.* 74. *I was*, *thou waſt*, &c. But here, *was* being joined to the Participle *Conceived*, denotes the firſt Preter Time of the *Paſſive Voice*, as the *Latins* call it, *p.* 90.

Conceived] A Participle Paſſive, from the Verb *conceive*, by the Addition of the formative Termination *ed*, *p.* 66.

By] A Prepoſition, ſignifying the Efficient Cauſe, *p.* 112.

The Holy Ghoſt] *The*, as before. *Holy*, ſee *Hallowed. Ghoſt*, is a Subſtantive, it ſignifies *Spirit*, which Word we now uſe inſtead of *Ghoſt.* Though it is yet retained, from antient Cuſtom, as the Title of the *Holy Spirit*, leſt the common People ſhould think there was ſome Change or Innovation in the Doctrine, if the Name was altered. But we do alſo ſay the *Holy Spirit.* From the Subſtantive *Ghoſt*, by the addition of *ly*, comes the Word *Ghoſtly*, that is *Spiritual*, *p.* 136. which is now alſo more frequently uſed.

Born] A *Participle Paſſive* from *to bear*, which makes in the Preter Tenſe *bare* or *bore*, *p.* 79.

Whence comes the Participle *boren*, *p.* 77. which by Contraction is made *bor'n born.*

Of] A Prepoſition, *p.* 97.

The Virgin] A Subſtantive.

Mary] A Subſtantive proper, *p.* 29.

Suffered] The Preter Tenſe of the Verb *to ſuffer*, which is made by adding the Ending *ed*, *p.* 59. and is thus formed, *I ſuffered*, &c. *p.* 83.

Under] A Prepoſition, *p.* 116.

Pontius Pilate] Subſtantives proper.

Was] As before.

Crucified] A Participle Paſſive from *crucify*. *Was crucified* is the firſt Preter Tenſe of the Paſſive Verb, ſee *p.* 90.

Dead] An Adjective from *to die*, whence alſo *Death*, *p.* 138.

And] As before.

Buried] A Participle, from *to bury*; *was buried*, is alſo the firſt Preter Tenſe of the Paſſive Verb, *p.* 90.

He] A Pronoun of the third Perſon Singular, *p.* 52. It is the *Nominative Word* to the Verb.

Deſcended] The firſt *Preter Time* or the Verb *deſcend*, *p.* 59. See the Formation of it, *p.* 82. *N. B.* It comes from the *Latin* Word *deſcendo*, *to deſcend*, that is, to go down, *deſcended*, i. e. *went down*, (from the old Word *wend)* p. 140. Of the Senſe of *de* in Compoſition, ſee *p.* 128.

Into] A Prepoſition, *p.* 115.

Hell] A Subſtantive.

The] As before.

Third] Is an Adjective, and is called an *Ordinal Number* ; as *three* is a *Cardinal Number.*

Day] A Subſtantive. *The third Day* is put by an *Ellipſis*, for *in the third Day*, or *on the third Day.*

He] As before. It is the *Nominative word* to the Verb, and comes before the Verb, *p.* 53.

Roſe] Is the Preter Tenſe of the Verb *to riſe* ; it is an irregular Preter Tenſe, *p.* 80.

Again] An Adverb.

From] A Prepoſition, as before.

The dead] Here, as alſo before, the Subſtantive *Perſons* or *People* may be underſtood.

He] As before.

Sitteth] Is the third Perſon Singular Preſent Tenſe, of the Verb *to ſit*; for the third Perſon of the Preſent Tenſe generally endeth in *eth*, *p.* 60. It is the third Perſon Singular, becauſe the *Nominative Word*, *He* is ſo, *p.* 146. *He* is the third Perſon, *p.* 52. *He* is here left out, becauſe it was mentioned juſt before; *He aſcended into Heaven, and* (he) *ſitteth*, &c. *p.* 152.

On or *At*] A Prepoſition, *p.* 118. *On* ſignifies *at* or *nigh*: For we ſay, *at the right hand*, or *on the right hand*.

The Right hand] *Right* is an Adjective, and agrees with the Subſtantive *Hand*, *p.* 143. and it is placed before the Subſtantive, *p.* 143.

Of God the Father Almighty] As before.

From thence] *From* is a Prepoſition, *p.* 114. What a Prepoſition is, *p.* 104. It is here added to the Adverb *thence*, *p.* 104. *From* is here a ſort of *Expletive*, *p.* 98. *Thence* is an *Adverb of Place*, and ſignifies as much as *from that Place*, *p.* 68. For *hence*, *thence*, *whence*, in ſome Places they ſay *herence*, *therence*, *wherence*: But this Manner of Expreſſion is not to be imitated.

He ſhall come] *He*, as before. *Shall* is a Helping Verb, *p.* 69. It is thus formed, *I ſhall*, *thou ſhalt*, *he ſhall*; Plural. *We ſhall*, &c. *p.* 69. *Shall* and *Will* denote the Future Time, or the Time to come. *p.* 70. *Shall* in the third Perſon, does here *promiſe*, but ſometimes it *commands* or *threatens*, *p.* 93. *Come* is a Verb; when two Verbs come together, the latter has the Prepoſition *to* placed before it, *p.* 68. (This the *Latins* call the *Infinitive Mood*; but after the Hepling Verb, (ſuch a one is, *ſhall*)

ſhall) and ſome few other Verbs, the Prepoſition *to* is left out, *p.* 79. *Come* makes in the Preter Time *came.*

To judge] Is the latter of two Verbs, and therefore has the Prepoſition *to* placed before it, *p.* 93, This is called the *Infinitive Manner.*

The Quick] An Adjective, which is joined to its Subſtantive without any difference of *Caſe*, *Gender*, or *Number*, *p.* 143. *Men*, the Plural of *Man*, is underſtood, *p.* 33. *Quick* is now-a-days uſed chiefly to ſignify *ſwift*, *nimble*, &c. but formerly (whence in the *Creed* it does now retain its ancient Senſe) it more often, and now it ſignifies *alive*; ſo that the *Quick* and *Dead* is the *Living* and *Dead.* From *Quick* comes the Verb to *quicken*, *p.* 135. But now for *Quick* we generally uſe *Living* and *Alive*; the *Saxons* for *Quick* ſaid *Cuice*, *Cuce*, (for *Q* was not very uſual with them;) the *Dutch*, *Quick*; we ſay *Quick-ſilver*; *to pare the Nails to the Quick*, &c.

And the Dead] As before.

I believe in the Holy Ghoſt] As before.

The Holy] As before.

Catholick] An Adjective, and ſignifies *General*, *Univerſal.*

Church] A Subſtantive.

Communion] A Subſtantive from the *Latin*, *Communio*; for Words in *ion* are made *Latin* by caſting away *n*; as, *Communion*, *Communio*, *p.* 140.

Of Saints] *Of*, is a Prepoſition. *Saints*, is a Subſtantive of the Plural Number, which is made by adding *s* to the Singular *Saint*, *p.* 31. It is put into the Plural Number, becauſe it is ſpoken of more than one *Saint*, *p.* 31.

The Forgiveneſs] A Subſtantive made from the Verb *Forgive*, by adding the Ending *neſs*, *p.* 138. Which Sort of Words are often formed from Adjectives, but very ſeldom from Verbs.

Of Sins] *Sins* is the Plural of the Subſtantive *Sin*, and is made by adding *s*, *p.* 31.

The Reſurrection] That is the *Up-riſing*, or the *Riſing again*; it is a Subſtantive from the *Latin*, *Reſurrectio*, *p.* 140. The force of *Re* in Compoſition, ſee *p.* 131.

Of the Body] A Subſtantive.

And the Life] A Subſtantive. Hence comes the Verb to *live*, *p.* 134. Thence comes the Active Participle, *living*, and *lively*, *p.* 136. alſo *lifeleſs*, or *liveleſs*, i. e. without *Life*, *p.* 136.

Everlaſting.] It is a compounded Adjective, or a Word made up of the Adverb *ever*, and the Participle *laſting*, from the Verb *to laſt*, to continue or *abide*, *p.* 143. Life everlaſting, and the Father Almighty for everlaſting Life, and the Almighty Father: Where you ſee the Adjective is put after the Subſtantive.

Amen] As before.

The *Creed* placed in the Order of Conſtruction, or in the natural Order, with the *Ellipſes*, or the Words that are left out.

I believe in Almighty God the Father (the) *Maker of Heaven and Earth. And* (I believe) *in Jeſus Chriſt his only Son our Lord*; *who was conceived by the Holy Ghoſt*, (who was) *born of the Virgin* Mary, (who) *ſuffered under* Pontius Pilate, (who) *was crucified*, (who was) *dead, and* (who was) *buried*; *He deſcended into Hell*; *He roſe again from the Dead* (People) (in or on) *the third Day*; *He aſcended into Heaven*; *and* (He) *ſitteth on the Right Hand of Almighty God the Father*; *from thence he ſhall come to judge the Quick* (People) *and the Dead* (People). *I believe in the Holy Ghoſt*; (I believe) *the Holy Catholick Church*; (I believe) *the Communion of Saints:* (I believe) *the Forgiveneſs of Sins*; (I believe) *the Reſurrection of the Body: And* (I believe) *the Life Everlaſting.* Amen.

FINIS.

THE

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